DEVELOPING A STRATEGY ON YOUTH EDUCATION MINISTRY FOR THE SMALL SIZE CHURCH IN KOREA

A THESIS-PROJECT

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To all pastors and church school teachers serving small size church

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ABSTRACT

The main goal of this thesis-project was to analyze the problems the small churches are facing in the destructive competitive stratification of Korean churches and to construct strategies to support youth education. Specifically, the contents of each chapter of this thesis-project are as follows. The contents presented in Chapter 1 clarify what difficulties small churches face in the destructive competitive stratification of Korean churches and strongly suggest that practical discussions are needed. In Chapter 2, I conducted a biblical and theological discussion on the problems faced by a small church. Next, in Chapter 3, I analyzed in-depth the destructive competitive stratification problem of the Korean church and the situations the small churches are facing through literature review. In Chapter 4 was a case study on the youth education ministry of small churches in Korea. Finally, in Chapter 5, I described strategies for youth education ministry for a small church through a case study.

CHAPTER ONE

INTRODUCTION

1.1 Mega Church vs Small Church: Miserable Reality

Recently, Korean churches have suffered many difficulties due to destructive competitive stratification. The devastation due to destructive competitive stratification goes beyond the size and budget of the church, and it is creating differences in the level of education and quality of ministries in the church. In particular, the activities of large churches, which are often designated as by the "Mega Church", are operated at a high level and quality of ministry for congregations that small churches cannot follow and imitate. In other words, with the financial affluence and various programs of the large churches represented by the mega church, small sized churches are losing competitiveness in ministry. As an interesting analysis of this aspect, Shin pointed out that the mega church is widely influential in the majority of Christians or congregation, churches and the community.[1] And this causes the believers/congregation to move horizontally. In other words, the brand value that the mega church has makes it difficult

1. Kwang Eun Shin, *Beyond Mega Church* (Seoul: Poiema Press, 2015), 27.

for small-sized churches to establish environments to keep up with the mega church. For example, a small church cannot offer a variety of bible and theological courses, music and arts programs, English and foreign language worship, and other educational activities like the mega church. In fact, the destructive competitive stratification of the Korean church centered on these mega churches is creating a dilemma for church ministry. Specifically, the small church has been experiencing difficulties in carrying out such activities, and local pastors are struggling with their ministry.

A more serious aspect is the aspect of ministry related to the education ministry, which occurred through disparities in the diversity of church members and the church budget. In other words, there is a marked difference between the mega church and the small church, from infants to adolescents. This is not merely the difference in capacity among the church, but the need for a small church in local areas to build a place for Christian/church education while maintaining the biblical identity of the church. This is not simply recognized as a difference in capacity between churches, and it is not accepted at the common sense level. This shows the frustrating reality that the Korean church is facing and is representative of the terrible reality of destructive competitive stratification. The terrible reality of the destructive competitive stratification of Korean churches strongly suggests the need for a specific ministry strategy for small churches and the need for their support.

1.2 Definition of Key Terms

In this session, I will define the key terms and concepts used in this thesis-project. This will clarify the topic of this thesis-project and minimize the readers' confusion.

(1) Destructive competitive stratification: As a core concept of this thesis-project, destructive competitive stratification means a phenomenon that occurs in the context of polarization between churches. The competitive dynamic between the mega church and the small church will be a destructive factor in the church, diluting the essential meaning of the church.

(2) Small church: I set the definition of a small sized church in the following cases. First, a church shows the form of an unorganized church in the Constitution of the Presbyterian Church. Second, a church that has less than 150 congregation members. Third, a church that is financially supported by other churches. The church recommended as a case falls under the definition of a small church that I have defined, or is a church that has characteristics.

(3) Mega church: In general, the definition of mega church refers to churches with more than 2,000 people attending worship services each week, and related concepts appeared in the 1970s in the United States.[2] Mega churches have already appeared in the United States, Latin America and Asia, and mega churches exist in Korean churches. The concept of mega church used in this thesis-project refers to churches with more than 2,000 people who are attending worship and churches that work beyond their denominational tradition.

(4) Youth: I defined Youth as elementary, middle, and high school students based on the context of the Korean church and ministry. Students start elementary school at the age of eight and graduate from high school when they are eighteen.

[2]. "Rise of Mega Churches," CQ Reseacher, CQ PRESS, September 21, 2007, http://library.cqpress.com/cqresearcher/document.php?id=cqresrre2007092100&type=hitlist&num=3

1.3 Destructive Competitive Stratification of the Korean Church: Focused on the Kosin Denomination (The Kosin Presbyterian Church in Korea)

The Kosin Presbyterian Church in Korea has faced many difficulties and challenges since 1952 when it started out with 302 churches. As of 2018 the Kosin denomination has grown into a significant Korean church denomination, including 2,067 churches, 3,788 pastors, and 4,049 elders.[3] In terms of taxation, the denomination does not occupy the largest position in the Korean church, but plays a very significant role in its history and theological activities. As a major denomination of the Korean church, it pursues Reformed traditions and strives hard to expand the kingdom of God in Korean society and the church.

The Kosin churches undertook various efforts to establish and support small churches. The representative policy activities were the '3,000 Church Movement' and the 'Unorganized Church Survey'. The 3,000 Church Movement is the core church building policy of the denominational church, which encourages church planting through administrative and financial support at the denomination level. As a result of

[3]. "Status Statistics," The Kosin Presbyterian Church in Korea official site, accessed August 4, 2019, http://kosin.org/

the 2007 General Assembly decision, about 30 churches have been planted each year since the launch of the 3,000 Church Movement, which was led by the Evangelism Committee of Kosin. Up to now, more than 300 churches have been planted.[4] It is very encouraging that the number of new churches is steadily growing through this movement. Many churches have been planted in this process, but little support has been made for small churches to work stably.

In relation to this thesis-project, the survey on the status of unorganized churches in 2012[5] can be seen as meaningful support for small churches. The survey was conducted to commemorate the 60th anniversary of Kosin's establishment, and can be viewed as a systematic national report on the relatively small churches of Kosin. I participated as a co-researcher. Indeed, national surveys and analyses involving small churches have not been carried out, and the data is almost unique.

The concept of the organized church helps to clarify the meaning of a small church. The concept of an unorganized church is generally a concept found in the

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4. Bon Chul Goo, "Appreciation for the commemoration of the establishment of the Church," Kosin News KNC, May 1, 2018, http://www.kosinnews.com/news/view.html?smode=&skey=%B1%B3%C8%B8%BC%B3%B8%B3&x=0&y=0&page=1&section=1&category=3&no=10134

5. Shin Chul Lee and Hyunchul Lee, *Survey on the Status of Unorganized Churches* (Seoul: The Kosin Presbyterian Church in Korea, 2013), This research was carried out with the support of the Kosin denomination, and I conducted the research as a co-researcher.

presbyterian tradition and refers to a church whose session is not yet organized. The ultimate goal of church planting, especially in the constitutional terminology of the Presbyterian church, is not just to achieve a church plant, but to establish an "organized" Presbyterian church.[6] In this context, the organized church means the church composed of the pastor and the session, and the unorganized church can be seen as the opposite concept. In order to have the meaning as an organized church, it must be a church consisted of at least one pastor and one elder, and it must grow to a congregation of 30 members or more, and at least one pastor and two elders.

Organized churches must have at least 60 members in the congregation or more .[7] Therefore, the unorganized church is a church with a small number in the congregation, and it can be seen as a church in which pastors and elders are not secured.

The meaning and content mentioned above mean that the survey and data of the unorganized churches can be useful to show the status of the small churches of the Kosin denomination. The survey was based on the total church address secured by the Kosin denomination in 2012, and 832 unorganized churches of 37 presbyteries (now reorganized into 34 presbyteries in 2019). In 2012, at the time of the survey of 1,781

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[6]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 4.

[7]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 4-5.

churches under that denomination, 185 pastors, 158 wives of pastors, and 880 congregation members of 203 churches were ultimately surveyed. Based on Lee and Lee's official data from the Kosin denomination, I would like to examine the nature of destructive competitive stratification. This survey is the only analysis carried out by the Kosin denomination on the phenomenon of destructive competitive stratification and small churches, and will show the various aspects of polarization the small churches face. In this section, I will cite the results and contents of the survey to present the situation of a small church due to the destructive competitive stratification of the church.

First of all, one of the most representative elements of the destructive competitive stratification of the church is the budgetary execution of the church. Small churches are using a high percentage of church finances to pay off their debts, indicating that the church's basic environmental improvement is inadequate. Also, the fact that they are under a lot of economic pressure can be guessed from their high debt repayment rates. As evidenced by the 2012 survey, small church ministers were in debt to maintain the church, and their spending on debt repayment was significantly higher.

The church's basic institutional setting and the high rate of debt repayment can be seen by pastors as the difficulty of stable ministry. The destructive competitive stratification of the church can be easily understood in one glance. Mega churches are

expected to have a high standard of their environment and to reduce the burden of debt repayment through a stable income structure. However, small churches have invested a lot of money in setting up basic facilities for conducting worship and education, and small church pastors are making efforts to pay off debts so their churches can be operated.

		N[8]	%	Total
Budget Composition	Bible Teaching and Learning	28	16.4	170 (100%)
	Church Facilities and Environment Improvement	49	28.9	
	Pastor Welfare Support	24	14.1	
	Support for Church Members	15	8.9	
	Debt repayment	36	21.1	
	Missionary support	18	10.6	

Table 1. 1 Budget execution composition for small church pastors[9]

[8]. Participants (N) are the number of respondents from each of the small church pastors who participated in the 2012 Survey of Kosin.

[9]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 36.

Next, the destructive competitive stratification of small churches is the level of ministry and education programs they are carrying out. Small church pastors confirmed their ministry focus and perception based on the 5-points Likert scale, suggesting negative results of less than 3 points in most ministry activities. This shows that small church ministers are relatively less positive in their ministries and educational activities and therefore perform poorly in quality activities. The small church pastors show low levels of recognition in their new believer /new comer education, church leader education, church school / education programs, evangelism programs, and local community ministries. This situation may be due to many of the tasks that a small church minister must bear. Since it is a small church, a single pastor will have to do all the work. Leading worship as a pastor, visiting church members, and running a variety of programs are areas that require intense effort and support. However, since it is impossible for one pastor to perform all areas of ministry effectively within the limited time of an individual, this can be understood as a major structural aspect that causes destructive competitive stratification.

		N	M	S.D
Ministry & Education	- New believer/comer education	161	2.1553	1.73767
	- Church leader education	159	2.0126	1.71364
	- Church school/education program	161	2.7888	1.62177
	- Bible Study	166	3.0964	1.67415
	- Evangelized program	166	2.8795	1.64702
	- Local community ministry	168	2.3393	1.66626
	- small group meeting	165	3.0424	1.70491

Table 1. 2 Recognition of small church pastors on ministry[10]

The negative tendency of the perception of the ministry of small churches pastors was also confirmed in the perceptions of congregation in the small churches. The congregation in a small church had very low appreciation for most of the church

[10]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 48. The average in the table shows the perception of the small church pastors who responded to the questions, expressed as 5 as highest and 1 as lowest on the 5 points Likert scale. The 3 points was usually understood as the middle boundary.

programs they were in, and this is a reflection of the serious situation of church destructive competitive stratification.

Members who belong to small churches have a negative perception of all church activities in their new believer / new comer education, church leader education, church school / education program, Bible studies, evangelism programs, local community ministries, and small group meetings. This shows that the small church members are not satisfied with the program of the small church they belong to, and this makes them strongly demand high quality programs. If small churches are not provided with an appropriate level of ministry programs for their congregation, the congregation is less likely to be satisfied with the overall Church, which may affect stable church attendance and activities.

The level of recognition of the programs of small church members will be a major determinant of their overall faith satisfaction. This is because church activities as part of life influence the determination of faith satisfaction. If members of a small church are not satisfied with the program proposed by the church, it will naturally appear to have a negative impact on their overall church activity and their faith life. This can be seen as an important part of church destructive competitive stratification because if church polarization is seen at the level of the educational program, it can make a big difference among the members of the church. In other words, if the members of

churches that provide quality educational programs, have a relatively high level of satisfaction compared with those who do not, this means a serious problem related to church polarization.

		N[11]	M	S.D
Ministry & Education	- New believer/comer education	692	2.2890	1.79410
	- Church leader education	705	2.7489	1.75104
	- Church school/education program	717	2.7880	1.82540
	- Bible Study	715	2.6545	1.73273
	- Evangelism programs	705	2.3787	1.72296
	- Local community ministry	723	2.8672	1.76424
	- small group meeting	805	2.4907	1.18510

Table 1. 3 Recognition of congregation on small church ministry[12]

In this context, Lee and Lee's findings are interesting, in fact, members of small

[11]. The sample numbers (congregation) in the table were conducted for a small church, and the numbers of the churches were collected from 203 Kosin denomination. I expressed as 5 as highest and 1 as lowest on the 5 points Likert scale. The 3 points was the middle boundary.

[12]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 106

churches respond with ‘moderate’ recognition of their satisfaction with their church activities. In addition, they showed a ‘normal’ level of recognition of three points about their faith life. This suggests that church members who are members of small churches are not positive about their church's overall satisfaction regarding their faith. It can be said that the destructive competitive stratification of the church makes a difference not only in the financial aspect of the church, but also in the satisfaction of the educational activities and the inherent aspects of the church.

		N	M	S.D
satisfaction	- Overall satisfaction with daily life	790	3.6127	0.70977
	- Overall satisfaction with church activities	787	3.5515	0.78038
	- Overall satisfaction with the life of faith	780	3.6077	0.91763

Table 1. 4 Recognition of congregation on satisfaction[13]

These results indicate that the aspects of destructive competitive stratification in

[13]. Lee and Lee, *Survey on the Status of Unorganized Churches,* 116. The sample numbers of a congregation in the table were conducted for a small church, and the numbers of the churches were collected from 203 Kosin denomination. The number of responses depends on the case in which the question was answered, which is treated as missing data. Also, I expressed as 5 as highest and 1 as lowest on the 5 points Likert scale. The 3 points was the middle boundary.

Korean churches include differences in the quality and level of ministry/education, and urgently require appropriate measures. In other words, it means that the destructive competitive stratification of the church is not only in the financial and environmental differences of the church but also in the various ministries and educational activities suggested by the church.

1.4 Challenges of Youth Education Ministry in Small Churches

Mark DeVries argues that no perfect youth ministry model exists. If anything, youth ministry models employed should consider the vision, mission and needs of the contexts in which they are to be used.[14] I agree with Mark DeVries' point of view very much in principle. However, given the importance of youth ministry, it is true that methods for the development and growth of youth ministry are needed. There is no model that can solve everything, but it is an important time to think about ways to overcome the current situation. The Korean church is now facing a time when thorough preparation and support are needed for future generations. In some contexts, it may have

[14]. Shantelle Weber, "Decolonising youth ministry models? Challenges and opportunities in Africa,", *HTS Teologiese Studies/Theological Studies* 73, no.4(October 2017). 1, https://doi.org/10.4102/hts.v73i4.4796.

missed the time of preparation. It should not be delayed any longer and it is the Korean church that is standing in a time of systematic preparation.

The decline in Sunday schools in Korean churches is evident. This is more serious due to the low fertility rate in Korean society. The shock wave of the low birth rate is shaking the root of the Korean church. According to the Sunday school statistics compiled by the Presbyterian Church of Korea(Tonghap Denomination), the recent report of the number of Sunday school students decreased by 200,000 in 9 years starting from the end of 2008 with a number of 571,919 students to 370,000 by the end of 2017.[15] As a result of analyzing the change in the number of Sunday School students in the Kosin denomination(The Kosin Presbyterian Church in Korea) for 10 years from 2006 to 2015, the number of Sunday School students decreased by 30% from 15,928 students (2006) to 11,713 students(2015).[16]

There are also churches in some urban and rural areas where Sunday School itself does not exist. This is a serious problem when considering the future of the Korean church, and it is a real picture of the reality that the next generation is

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[15] . Minkyung Yang, "Sunday School Collapses," *Kukminilbo*(Seoul), August 23, 2018, http://news.kmib.co.kr/article/view.asp?arcid=0923997230&code=23111111&cp=nv.

[16]. Joseph Park. "Sunday School Attendance has Decreased by 30% over the Last 10 years," *NewsnJoy*(Seoul), September 22, 2016, http://www.newsnjoy.or.kr/news/articleView.html?idxno=205968.

disappearing.

These aspects also represent difficult situations involving youth ministry. Demographically, the youth generation is disappearing, and this means that the youth ministry itself is structurally difficult in the context of less participation in church activities. This context will present a greater challenge to the work of small churches and will make it difficult for the work of small churches. The following points highlight some of the difficulties that small churches may experience in relation to youth ministry.

1.4.1 Disappearing Youth Students in Small Churches

The most difficult thing about youth ministry in small churches is the disappearance of the youth group, which is the subject of youth ministry.[17] In the context of the low fertility rate confronting the Korean society, small churches face difficulties in distinguishing church schools by age. Moreover, in terms of youth ministry, a situation in which young people have a negative perception of the church and a lack of appeal about the church's activities is a major factor that makes it difficult for the youth ministry in

[17]. Heajung Park, "The Real Reason Why Young People Leave the Church," *Daily Good News*(Seoul), June 9, 2019, http://www.goodnews1.com/news/news_view.asp?seq=88328.

smaller churches. In the past, the youth ministry of the Korean church played an excellent role in leading the youth culture with value and meaning, but the youth church culture in the present Korean society no longer has value as a special entity. The situation makes the ministries of smaller churches more difficult, and also makes it even more difficult to approach the youth.

1.4.2 Difficulties Supporting Small Churches due to Destructive Competitive Stratification

The context of the destructive competitive stratification of the Korean church leads us to discuss financial support. In particular, the financial aspect of small churches is directly related to the operation of the church, which leads to the lack of support in education-related areas by considering expenditure items that need to be addressed, such as repaying the debts of the church. Areas related to youth ministry are areas for continuous investment and support. A key issue for the youth department is the need for financial support. In order to operate the youth department in church, funding for each youth department's program should be secured, teachers of youth training in programs should be invested, and the budget for fellowship with youth students should be supported. However, it is financially burdensome to handle all of this in a small church,

and there is an escalating limitation of practical support.

1.4.3 Limitation of Teacher Supply and Professionalism in Small Churches

The most serious problem in youth ministry in small churches is the difficulty of obtaining quality teachers. Basically, since the church is small, there is a limit to the number of people who can serve as teachers. It is practically difficult for the church's volunteers to serve their youth in a variety of areas, focusing exclusively on the youth education department. This suggests a dilemma that is related to the professionalism of teachers, and it is difficult to manage the professional competencies of those who are serving as teachers. Only in the limited workforce of the church did they find volunteers, which made it a burden to ask them for various teacher activities and training courses. In addition, various efforts to fully support their ministry are difficult to provide intensively due to the various tasks in their churches. Therefore, small churches have difficulties and dilemmas associated with teachers.

1.5 Outline and Objectives

The main goal of this thesis-project is to analyze the problems the small churches are facing in the destructive competitive stratification of Korean churches and to construct strategies to support youth education. Specifically, the contents of each chapter of this thesis-project are as follows.

The contents presented in Chapter 1 clarify what difficulties small churches face in the destructive competitive stratification of Korean churches and strongly suggest that practical discussions are needed. This is the core purpose and value of this thesis-project. In constructing the chapters of this thesis-project, I would like to deepen the above mentioned contents and present the results that can help the Korean churches experiencing destructive competitive stratification.

In Chapter 2, I would like to conduct a Biblical and Theological Discussion on the problems faced by a small church. Chapter 2 analyzes the nature of the church from a biblical point of view, and specifically discusses that church identity cannot be determined by the size of the church. And in Chapter 2, I will analyze the value of education and the meaning of youth ministry in the church.

Next, in Chapter 3, I will analyze in-depth the destructive competitive stratification problem of the Korean church and the situations the small churches are facing. In particular, I will carry out a Literature Review that analyzes the major prior studies related to these subjects. Specifically, in chapter 3, I will explore some of the

major studies related to this thesis-project. This thesis-project focuses on the difficulties of the small church due to the destructive competitive stratification of the church. I will analyze the strategies and problems of youth ministry and develop strategies of youth education ministry for the small church. More specifically, I will analyze the data related to the problems of mega churches and polarization. In this regard, I will explore the phenomenon of the Korean church based on the analysis of a study from Shin in 2015.[18] In addition, I would like to examine prior studies related to youth education ministry in small churches. I will analyze the articles of the KSCRE (Korean Society of Christian Religious Education)[19] in relation to this field, and examine the books at various levels including academic fields. Through this process, I will be able to discover the problems facing youth ministry and how to overcome it.

I will construct Chapter 4 as a practical case study. Chapter 4 will be a case study on the Youth Education Ministry of Small Churches in Korea. In Chapter 4, I will describe the research methodology to be applied and conduct a case study applying it. Basically, the research methodology to be used in this thesis-project is a qualitative research methodology, which is based on FGI (Focus Group Interview) and participate

[18]. Kwang Eun Shin, *Beyond Mega Church,* (Seoul, Korea: Poiema Press, 2015)

[19]. Korean Society of Christian Religious Education official site. http://www.kscre.org/

observation. FGI will be centered on the small church pastors and congregation selected as cases. I am going to explain the meaning and content of the research thoroughly to those who participate in the interview before the start of the research. I will not collect personal information from those who participate in the interview, and I will not ask any personal questions about the content of the questions that are not related to the research topic.

Specifically, the content of the interview questions is “What do you think is the reason why you can effectively carry out youth education ministry in your church (small church)?”, “What do you think about the strategy of the church you are ministering to?”, “What do you think the core of youth ministry is?” , “ What should we prepare for effective youth education ministry for small churches? ” In addition, the content of the question will be added as the interview progresses, and it will be carried out in a semi-structured form.

This observation will examine the progress of the actual youth education ministry of the church selected as a case. I will explain the thesis-project officially to the church and obtain permission beforehand in carrying out the observations. I will endeavor to make sure that I do not interfere with the ministry of the church, and I will endeavor not to undermine or distort the ministry of the church.

For the case study I will select a total of three churches. The case study will be

recommended from pastors and the presbytery office through the Kosin denomination. I will basically explore the background and basic ministries of the church through the selected church, and in essence analyze the contents of the youth education ministry of the church in question. This will be a key base for developing the strategy in Chapter 5. Specifically, the criteria for selecting a case study are as follows.

(1) A small church that is recommended for active ministry of youth education

(2) A small church where the senior pastor has more than five years of pastoral ministry experience

(3) The direction of the ministry of the church that is focused on youth ministry

(4) A small church selected as a case should not be in the same area

Finally, in chapter 5, I will describe strategies for youth education ministry for a small church through a case study (chapter 4). In relation to the subject of this thesis-project, Chapter 5 is the most important chapter. This thesis-project y was conducted to describe the contents of Chapter 5, and this is the purpose of the thesis-project. I want to develop strategies to contribute to the revival and growth of the small church and to

maintain the identity of the church through research. The strategy of youth education ministry for a small church can be very diverse, which is expected to be in terms of the aspect of pastors, the congregation, church structure, cooperation with other churches and presbyteries.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATION

2.1 Introduction

The purpose of chapter 2 is to conduct a biblical and theological discussion related to the topic of the project. To do this, I will first analyze the meaning and value of the church in terms of ecclesiology. In this process, I will consider Calvin's perspective and the dimension of the Reformed tradition and I would like to examine the educational meaning and value of the church as an essential activity, focusing on the reformed tradition. After analyzing the church and education in a theological aspect, I would like to confirm the importance of faith education in the biblical aspect. To this end, I intend to secure a biblical basis for faith education through the words of Deuteronomy and Psalms. Deuteronomy and Psalms as representative works of religious education provide a solid, biblical foundation for my work.

In Chapter 2, I will ground the value of the project and I will construct a basic

framework for organizing the core content for case studies and direction of ministry as described in the next chapters of the project.

2.2 Meaning and Value of the Church

Examining the meaning and value of the church is related to ecclesiology. It will be meaningful to examine Calvin's views within the Presbyterian tradition and this will give important doctrinal implications that constitute ecclesiology. For Calvin, the church was not defined by the size of the congregation. He emphasized the unity of the church and did not evaluate its value according to its size. Calvin's thoughts and values about the church are as follows:[1]

> The church is called “catholic,” or “universal,” because there could not be two or three churches unless Christ be torn asunder [cf. I Cor. 1:13]-which cannot happen! But all the elect are so united in Christ [cf. Eph.1:22-23] that as they are dependent on one head, they also grow together into one body, being joined and knit together [cf. Eph. 4:16] as are the limbs of a body [Rom. 12:5; I Cor. 10:17;

[1]. John Calvin, *Institutes of the Christian Religion 2*, trans. Ford L. Battles and ed. John McNeill (Philadelphia: The Westminster Press, 1960), 1014(IV. i. 2).

> 12:12, 27]. They are made truly one since they live together in one faith, hope, and love, and in the same Spirit of God. For they have been called not only into the same inheritance of eternal life but also to participate in one God and Christ [Eph. 5:30].

For Calvin, the value of the church is to grow together as one body, united with one another in Christ. It also is worth noting that Jesus did not deem small churches as worthless as evidenced by His words: “For where two or three come together in my name, there am I with them.” (Matthew 18:20). Calvin marked the true church by focusing on the church's proclamation and sacramental practice rather than on the size of the church. Calvin's thoughts about the church are as follows:[2]

> From this the face of church comes forth and becomes visible to our eyes. Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ’s institution, there, it is not to be doubted, a church of God exists [cf. Eph. 2:20] …… But we must think otherwise of the whole multitude itself. If it has the ministry of the Word and honors it, if it has the administration of the sacraments, it deserves without doubt to be held and considered a church. For it is certain that such things are not without fruit. In this way we preserve for the universal church its unity, which devilish spirits have always tried to sunder; and we do not defraud of their authority those lawful

[2] John Calvin, *Institutes of the Christian Religion 2*, trans. Ford L. Battles and ed. John McNeill (Philadelphia: The Westminster Press, 1960), 1023-24(IV. i. 9).

assemblies which have been set up in accordance with local needs.

Calvin's appreciation of the church shows that the core element of the church and its identity are not its outward size and impressiveness. Rather, the essence and identity of the church can be seen through the church as “the Word being proclaimed” and “the sacraments being performed”. This perception is the ecclesiology that continued to be confirmed in the Reformed tradition. In other words, discussions about the identity of the church, which was a very important topic, have continued after Calvin.

In this regard, it would make sense to look at The Westminster Confession of Faith (1646). The Westminster Confession of Faith CHAPTER XXV., “Of the Church” describes the church as being divided into visible and less visible, which is said to always exist in God's plan. This aspect shows some features of the church.

First, the church has the characteristic that all congregations are organically connected. The presence of the congregation in Jesus Christ means that they are all members of a divine community that transcends culture, race, social class, and sex. This is a fundamental characteristic of the church which is clearly presented in Ephesians 2:14-18 that presupposes the unity of the congregation as a community.

> For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.
>
> Ephesians 2:14~18

Second, the church is in God's plan. The church is specifically made up of His children, whom God has gathered and is gathering still. The church exists not for itself, but for the purpose of proclaiming the gospel to the world created by God for salvation through Jesus Christ. Peter suggested the identity of the church as follows:

> But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.
>
> 1 Peter 2:9

The significance and character of the church don not vary according to size. The

issues related to the identity of the church have nothing to do with whether the church is small or large. It is unique in its own nature, and it has a worthy value in itself. Therefore, I emphasize that I will not judge the value and meaning of the church based upon its size, and that we should not forget the biblical values that the church should aim for as part of the Kingdom of God. Also, I don't think that small size perfectly meets the essential character of the church. What I want to emphasize is that regardless of the size of the church, the church itself has meaning and value.

2.3 Emphasis on Education in the Reformed Church

After Calvin, the Reformed tradition recognized the Bible as the supreme authority on faith and life. A biblical worldview was the lens through which all of life was seen and evaluated. This was to emphasize that life was no longer limited by the traditions of the medieval Catholic Church, and that life was understood solely on the basis of the Bible. In particular, clergy ultimately embodied by the Pope were not regarded as mediator of salvation. Rather, it was an element to newly illuminate the meaning of a teacher who proclaims and teaches the Word of God. Specifically, church leaders tried to help them learn the Bible by considering the level of biblical

understanding of the congregation. For such ministry, they formulate these simple doctrines and taught doctrines to the congregation. The Reformed Church was formed through these educational activities and gradually established a unique identity as a church. This can be seen as an activity premised on educational as a core element of the church and through the process, the church seeks to fulfil its mission in its time. There are numerous, meaningful examples in this regard that are representative of Calvin and his descendants.

First, Calvin wrote *Institutes of the Christian Religion* (1536) for the education of adults and then *Instruction and Confession of Faith, as used in the Geneva church* (1537) for the education of children and adolescents. Through this, he tried to carry out faith education of the congregation, and helped the congregation to understand the Bible and confess the faith in a meaningful way. These writings confirm Calvin's interest in educating the next generation as well as his ecclesiology.[3] Next, after Calvin, Zacharius Ursinus and Caspar Olevianus succeeded and developed the Reformed tradition and wrote the *Heidelberg Catechism* (1563), which established itself as a representative educational document for the Reformed Church until The Great Synod of Dort (1618-

[3]. Dae Woo Hwang, “The Background and Structure of the Reformed Catechism in 16th Century: Focused on Geneva's Catechism and Heidelberg's Catechism,” *Reform & Revival* 17 (2016): 53-55.

1619).[4]

The understanding and approach of Calvin, Ursinus, and Olevianus, is based on the covenant understanding of the Reformed tradition. They place emphasis on faith education for the next generation based on covenant understanding, and it can be seen as positing faith education as a core activity of the church. The emphasis and flow of this reformed tradition became more solid as it passed through the Westminster Assembly of Divines (1643-1647), and faith education for all congregations became a major ministry in the church. This means that faith education has become a ministry that must be carried out in the church, and it is an element that must be applied, unchanged, even in the 21st century Korean church.

Recently, Korean churches have been facing difficulties in religious education in regard to congregation. Catechesis for the next generation, in particular, is not easy to carry out in the field of ministry. The struggle of the Korean church to provide faith education is raising awareness of essential ministry of the church. New strategies to carry out faith education are needed. In particular, small-sized congregations in Korean churches are facing more and more difficulties in faith education for the next generation

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[4]. Songguk Joh, "Reformed Church and Education," in *Reformed Faith Academy*, ed. Korean Institute for Reformed Studies (Busan: Korean Institute for Reformed Studies, 2010), 132-133.

due to the structural limitations they face, so strategies for faith education in small churches are urgently needed.

2.4 Emphasis on Faith Education in the Bible

All truth is based on the Bible. Our knowledge must be expanded and constituted on the basis of the Bible. Specifically, the education carried out in the church must be biblically based. The core contents of Christian education are the Word of God contained in the Bible and the teachings based on the principles of the Bible. Christian education is emphasized in many parts of the Bible. In this section, I will highlight the emphasis on education from Deuteronomy, Psalms, and 1 Timothy.

2.4.1 Deuteronomy 6:1-2 and 6:4-9

Deuteronomy is a book of the covenant between God and the Israelites. Israel's covenant with God calls forth their obedience and faith as the premise of God's blessing and grace. Deuteronomy emphasizes the importance of educating the Israelites for obedience to God and faith in Him. It clearly states that teaching these two things is

very essential.

Among the many texts of Deuteronomy, specially Deuteronomy 6: 1-2 and 6: 4-9, make clear what the community of faith should emphasize to the next generation. This clearly expresses the importance of education and explains that the core of that education should be about God. The following verses from Deuteronomy 6: 1-2 and 6: 4-9 are from the NIV:

Deuteronomy 6: 1-2

1 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess.

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

2 so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.

לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כָּל יְמֵי חַיֶּיךָ

וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

Deuteronomy 6: 4-9

4 Hear, O Israel: The LORD our God, the LORD is one.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד׃

5 Love the LORD your God with all your heart and with all your soul and with all your strength.

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

6 These commandments that I give you today are to be upon your hearts.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

8 Tie them as symbols on your hands and bind them on your foreheads.

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

9 Write them on the doorframes of your houses and on your gates.

וּכְתַבְתָּם עַל־מְזוּזֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ ס

Deuteronomy 6: 1-2 identifies the emphasis on education and confirms that it is something that should be taught continually to the next generation. Such emphasis is seen in the climax of Deuteronomy 6: 4-9. In Deuteronomy 6: 4-9, שְׁמַע יִשְׂרָאֵל is a representative form of the sermon recorded in Deuteronomy, a style used to emphasize parents' teaching of their children in the way of faith.[5]

The word שְׁמַע (Shema ') in Deuteronomy 6: 4-9 comes from the verb שמע, (Shama') ‘to hear’ or ‘to understand,’ or ‘to obey’, meaning "listen." This שְׁמַע (Shema ') is not a simple command but contains a very important meaning as God's command in the Old Testament. In other words, Deuteronomy 6: 4-9 affirms the need to teach future generations the faith conviction of God and His absolute love.

God's command to provide faith education to the next generation is evident in Deuteronomy 6: 4-9, which is a continuation of the command from Deuteronomy 6: 1.

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[5]. Christopher Wright, *New International Biblical Commentary: Deuteronomy* (Peabody: Hendrickson Pub, 1996), 95.

This command indicates that the community of faith must teach God's Word to the next generation, and this is how they will maintain their identity.[6] This presupposes that the community of faith is maintained and continuously formed through educational activities. Given the background and context of the recipients of Deuteronomy, maintaining and shaping the identity of the faith community would have been a very important issue. It demonstrates that important problems are perfected and accomplished through faith education.

2.4.2 Psalm 78:1-5

The Book of Psalms is full of praises to God and it also calls out to God for true wisdom. Many passages in the psalms emphasize the importance of God's Word and teach the value of God's Word in life. Among them, Psalm 78 presents an important biblical basis for faith education-because it teaches the importance of providing faith education to the next generation. The following verses are from Psalm 78: 1-5 from the NIV:

1 O my people, hear my teaching; listen to the words of my mouth. 2 I will open

[6]. Robert Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids: Baker Academic, 2008), 21-22.

my mouth in parables, I will utter hidden things, things from of old 3 what we have heard and known, what our fathers have told us. 4 We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done. 5 He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children.

Psalm78:1-5

Psalm 78 begins by proclaiming the pedagogical content of the psalmist and it is structured in a form for teaching it to learners. Specifically, in Psalm 78:3-4, the psalmist emphasizes that the faith of the present generation must be passed on to the next generation. The psalmist now shifts to the plural as he refers to the older generation who taught their children. The possible results of passing on the Word of God to the next generation can be examined in two forms, verses 7 and 8. First, it is to cause the next generation to completely trust in God. Faith can be defined as firmly trusting in the object of faith and keeping and following the teachings associated with that object of faith. The next generation will be able to trust God by learning the word of God. This is the essence of human life and, unless you understand the Word of God, you cannot believe in God correctly. Second, it is to prevent the next generation from becoming like the unbelieving generation. This is to prevent them from imitating unbelieving

generation that appeared in Israel historically Holding onto the Word of God. If one deviates from God's Word, that person is living as one who does not affirm the sufficiency and efficacy of it. All matters of life must be considered in light of God's Word. If the next generation doesn't know God's Word, they will not be able to discern between sin and righteousness.

A key characteristic of faith education is that it must be continuously taught to the next generation and this presupposes the meaning of intergenerational transmission of faith education. The importance of passing on faith to the next generation is confirmed in Psalm 78:5. It is not simply an option, rather it must be achieved. Psalm 78:5 asserts that teaching the next generation is not merely an option, but an obligation; a covenantal duty commanded by the Lord.[7]

In other words, this is a duty to the next generation that the present generation must fulfill in a covenantal context. Therefore, faith education for the next generation is not something that the Korean church can choose or consider unnecessary, but rather it is a covenantal obligation that must be remembered and carried out. Psalm 78:1-5 can be considered a warning message. Considering the recent decline in interest in faith

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[7]. Daniel Eates, and Jerry Shepherd, *The New American Commentary: Psalms 73-150* (Nashville: B&H Publishing Group, 2019), 65.

education in Korean churches, it is suggested that more emphasis be placed upon the importance of transmitting knowledge and wisdom to future generations within the Korean church.

2.4.3 Psalm 119:105

Psalm 78:3-4 emphasizes the importance of intergenerational transmission of faith education, while Psalm 119 emphasizes the value and meaning of God's Word in life. In particular, Psalm 119 celebrates the Word of God as the longest psalm written by an unknown author and written as an acrostic poem with successive stanzas starting with the same letter of the Hebrew alphabet. It is similar to Proverbs with its collection of individual sayings. It features many wisdom elements, both in its epigrammatic form and in its subject matter.[8] Verse 105 explains the role of Word of God in life and what it means. The following is Psalm 119: 105 from the NIV:

105 Your word is a lamp to my feet and a light for my path.

[8]. Daniel Estes, and Jerry Shepherd, *The New American Commentary: Psalms 73-15,* 357.

נֵר־לְרַגְלִי דְּבָרֶךָ וְאוֹר לִנְתִיבָתִי׃

The Psalmist uses a word picture to speak about the benefit of the Word of God in his life. He uses the image of light to depict how God's Word illumines his path of life. In the darkness there is danger, but in the light he has clear direction. Consequently, he must choose to stay in the light of what God has said rather than setting out into the darkness on some other path of his own choosing. Without God's Word he would be walking in the dark, unable to see the path before him.[9] Psalm 119: 105 proclaims that the Word of God is the light to life. The idea is that the Word of God is like a torch or lamp to a man on a dark night. It shows him the way, it prevents him from stumbling over obstacles, falling from precipices, or wandering off onto paths leading to danger.

This forms a clear picture of the role God's Word in faith education. Human life dictates that we must live with the Word of God as light and that life can be led by its guidance. Psalm 119: 105 tells us that God's Word guides everything in life and that it is a fundamental principle of life. Therefore, because the Word of God teaches us that it guides and leads His people into the right direction of their lives, it is necessary to teach this in faith education. In this context, guidance through the Word of God is the most

[9]. Daniel Estes, and Jerry Shepherd, *The New American Commentary: Psalms 73-150*, 377.

important educational method for the next generation, and it is something we should not forget. The Korean church should not neglect to educate next generation by the Word of God. Faith education should be conducted so that the next generation can live their lives by relying on the Word of God.

2.4.4 1 Timothy 5:17

Pastoral Epistle clearly shows how pastors will serve the church. In particular, 1 and 2 Timothy and Titus have many lessons related to the ministry of church leaders. Among them, I focused on 1 Timothy 5:17 considering the educational significance. 1 Timothy 5:17 clearly shows what an elder in the church should be. And I think it shows how valuable the elder's educational aspect is in his activities in the church. The following is 1 Timothy 5:17 from the NIV:

17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

17 οι καλως προεστωτες πρεσβυτεροι διπλης τιμης αξιουσθωσαν μαλιστα οι κοπιωντες εν λογω και διδασκαλια

1 In Timothy 5:17, we can confirm that elders should be good rulers of the church through preaching and teaching. Elders(πρεσβυτεροι) should do their best in preaching and teaching, and should not neglect their ministry. Through their preaching and teaching ministry, the church is established and the kingdom of God is expanding. Elders who carry out such ministries deserve respect as they are working for the gospel.[10]

Who are the direct targets for the preaching and teaching of elders? The main audiences for preaching and teaching are churches and congregations, including youth and future generations(young) within the community. Churches and leaders should undertake the ministry of preaching and teaching for youth. This is one of the basic and essential activities in their ministry. Ultimately, the preaching and teaching ministries of elders are essential ministries to expand the gospel.

This context has many implications for the elders of the Korean church. 1 Timothy 5:17 indicates that elders have strong character as pastors(18 For the Scripture

[10]. Gordon D, Fee. *1 And 2 Timothy, Titus. New International Biblical Commentary, 13*. (Peabody, Mass.: Hendrickson, 1988), 128.

says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.'), but it is an unchanging truth that preaching and teaching as elders should be carried out in the church. However, the roles and activities of elders in the Korean church are not those who functionally carry out preaching and teaching, and moreover, they do not fully fulfill their role of guiding young people through the Word. This is a strong debate about how to build up the role of biblical elders in a healthy way.

2.5 Emphasis on Faith Education in the Church's Historical Tradition

Historically, the origin and content of faith education, from the Old Testament community to Jesus Christ, are very deep and diverse. The importance of faith education has been emphasized in the early church as seen in the New Testament. Throughout the history of the early church, the apostles educated members of the faith community, and through their education, the congregations were able to live a mature life with fellowship. Regarding the apostles' teachings, Acts 2:43-47 is very meaningful.

> 42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe, and many

> wonders and miraculous signs were done by the apostles. 44 All the believers were together and had everything in common. 45 Selling their possessions and goods, they gave to anyone as he had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.
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> Acts 2:42-47

The educational activities of the apostles influenced the lives of the congregations and provided a direction for them to live by applying the Christian faith to their lives. Specifically, Luke says in Acts 2:42-47 that converts list four activities: teaching, fellowship, breaking of bread, and prayers.[11] Among these, the teachings of the apostles are the first to appear. In the traditional context, the teachings of the apostles (διδαχῇ) mean two things: doctrine and preaching of the gospel. The apostles carried out faith education through doctrine and preaching to converts and congregations. This shows the importance of educational activities in the early church,

[11]. Howard. I. Marshall, *Acts: An Introduction and Commentary* (version [North American version]). [North American version] ed. Tyndale New Testament Commentaries, V.volume 5. Downers Grove, Ill.: IVP Academic, 2008, 8. ProQuest Ebook Central, http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4081788.

and through it, the congregation was guided to live a mature Christian life. The early church was filled with fellowship and prayer through the teaching and education of the apostles. And in this context, the small church predicts that difficult parts for mega churh to work can be accomplished based on personal faith education and close relationships like the early church. Acts 2:42-47 The teaching and education of apostles can be seen as a process of interpersonal education and discipleship, which can be understood as a small form of the early Christian community. This is interesting because it can be seen as a historical tradition of faith education that small churches have. When faith education is fully carried out, the small church can work in a healthy direction. In this context, the teaching and education of the apostles in Acts 2:42-47 is an interesting demonstration of the historical tradition of faith education in small church.

Also, infant baptism can be presented as an example that shows the importance of education in the historical context of the church. Educational matters related to infant baptism will be meaningful in relation to my discussion. Regarding infant baptism, the Heidelberg Catechism gives a clear answer, as follows:

Q. (74). Should infants, too, be baptized?

A. Yes. Infants as well as adults belong to God's covenant and congregation. Through Christ's blood the redemption from sin and the Holy Spirit, who works faith, are promised to them no less than to adults. Therefore, by baptism, as sign of the covenant, they must be incorporated into the Christian church and distinguished from the children of unbelievers. This was done in the old covenant by circumcision, in place of which baptism was instituted in the new covenant.

We must remember that God lives by faith and that his children are in God's covenant. Salvation of all humans is impossible except by the method of God's sovereign grace, and infants are also a part of it. In other words, when we remember that there is no other way to save infants, the practice of infant baptism becomes a powerful educational activity that emphasizes the meaning of God's grace. These aspects have been constantly emphasized in the flow of church history, and I would like to focus more on the catechesis aspect and faith education in the period of the Reformation, specifically after the Middle Ages. I would like to focus here because in the process of the 16th-century Reformation, different ideologies and methods of education were established. During this period, there was a very important trend towards focusing on God’s Word as people began reading Scripture for themselves. This proved to be a very worthwhile endeavor.

The Reformers preached sermons and published books and catechisms calling for reform and complete separation from the Roman Catholic Church. Catechism,

among other things, gave the people of those days a strong understanding of the spirit of the Reformation. The Reformers taught the Word of God in its original meaning to strengthen those who came out of the Roman Catholic Church and help~~ed~~ them become members of the Reformed Church by delivering the core doctrines contained in the Word of God.

This was because people at that time needed to distinguish theological boundaries between the Reformed Church and the Roman Church, and furthermore, to secure the justification for the Reformation. In this context, Calvin's research and work on his doctrines can be seen as a natural process, and the doctrines of many non-Calvinists can be understood in the same context.

Indeed, catechesis in the Reformation era took place very regularly with regular meetings on Saturdays or Sundays. Participants in this meeting learned the essential elements of their faith from the teachers of the Church and required them to undergo very rigorous courses. Parents were particular responsible for teaching their children about faith.[12]

[12]. Sangbong Park, “Reformation and Catechism,” in *Reformation and Education*, ed. Korean Institute for Reformed Studies (Busan: Korean Institute for Reformed Studies Press, 2017), 372-373.

This shows that faith education at the time of the Reformation was strongly emphasized simultaneously in the church and family through catechesis. Therefore, even in the historical tradition of the Reformation, the emphasis on faith education persisted unwaveringly, which can be seen as a reason for the completed value of the Reformation. If the Reformers had not placed emphasis on and effort towards practical faith education, the correct biblical theology and understanding they pursued would have disappeared and would not exist.

2.6 Conclusion

Through Chapter 2, I have deepened the value of the project and have created a basic framework for organizing the core content for the case studies and suggestions for youth ministry which will be described in the next chapters. The approach of Calvin and the Reformed tradition made it possible for me to examine the meaning and value of the church on an ecclesial level, confirming that the church is not simply explained by size. In addition, it was possible to confirm the meaning and value of education as an essential activity of the church. Deuteronomy, Psalms, and 1 Timothy confirm that biblical aspects of education should continue to be emphasized and also clearly indicate

the importance of faith education as a core value for the community of faith. This was the duty of the community of faith for the next generation.

CHAPTER THREE

LITERATURE REVIEW

3.1 Introduction

In Chapter 3, I would like to confirm the theoretical basis and contents for youth faith education and ministry in a small church that I have set as the core research object in this thesis-project. To this end, I will introduce the stratification situation of the Korean church, which provides a fundamental background for the research question I set, and the research used to analyze this question. Understanding the stratification of Korean churches will be foundational to understanding the dilemma and difficulties of small churches in the Korean churches. Also, I will analyze youth education studies centering on small churches. Through this I will confirm the trends in and quantity of existing studies of youth education in small churches. In Chapter 3, I would like to examine the value of childhood and adolescent faith development and faith education through representative scholars in the field of Christian education. This will strengthen the importance and meaning of youth ministry in small churches.

3.2 The Stratification of Korean Churches and Megachurch Phenomenon

Stratification and polarization in Korean society caused various social problems, and accordingly, many studies of various levels were conducted. However, the issue of inter-church stratification among Korean churches was not discussed through in-depth research. but rather, it remained only at the level of fragmentary articles and the common sense of field pastors, so in-depth discussion on related topics was not possible. In this context, Shin's “An Ecclesiological Investigation of Megachurch Phenomenon” is valuable, and his doctoral dissertation has since been published as a book.[1] Shin's research is nearly the only specialized research on the stratification of churches in Korea, and it can be seen as ~~a~~ research that forms a discourse on related topics. Given that his research was centered megachurches, Shin did not focus on youth education and various educational activities conducted within small churches. However, situations arising as a result of megachurches, trigger the difficulties and dilemmas of small churches that I am investigating in this thesis-project.

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[1]. Kwang Eun Shin, “An Ecclesiological Investigation of Megachurch Phenomenon” (Ph.D., Graduate School of Korea Baptist Theological University/Seminary, Daejeon, 2015), Kwang Eun Shin, *Beyond Mega Church* (Seoul: Poiema Press, 2015).

It is very closely related to the awareness of the problem set in this thesis-project.

According to Shin, “megachurch” refers to individual local churches that have reached a certain size. The number of these individual megachurches is relatively small in comparison to the number of non-megachurches. In addition, the megachurch phenomenon suggested by Shin refers to the broad religious and social dynamics occurring around these megachurches. It is suggested that this phenomenon of megachurch exerts a wide range of influences not only in the majority of believers and churches, but also in the general society beyond a few megachurches.[2]

Shin presents some of the characteristics of the megachurch phenomenon, which lays the primary framework for understanding this phenomenon, which currently exists in Korean churches. First, Shin introduces the struggle of all churches against each other as a feature of the megachurch phenomenon. Along with the quantitative growth of certain megachurches, transfer growth as a result of people moving from one church to another and “sheep stealing” occurs.[3] The desire for quantitative growth of megachurches is creating competition between churches, and ultimately causing

[2]. Shin, “An Ecclesiological Investigation of Megachurch Phenomenon,” 25.

[3]. Shin, “An Ecclesiological Investigation of Megachurch Phenomenon,” 124.

devastation of churches in the community. In addition, Shin presents the division of the church and ecclesiasticisms[4] as a characteristic of megachurch phenomenon. In the megachurch phenomenon, churches focus on maintaining and expanding their own church, thereby achieving the division of churches and thus rationalizing individual church-centrism.[5] Meanwhile, Shin comprehends the megachurch phenomenon in a competitive dimension and at the same time suggests it as a form of alienation that destroys community. The megachurch phenomenon caused the community of the church to be viewed as relatively less important, and it accelerated further as it became enlarged. As the size of the church grows, the community and interactions between members of the church naturally decrease. These aspects lead to anonymity and abstraction of the congregation, and through this, the megachurch phenomenon is more and more solidly constructed.[6]

In order to compose his logic and contents, Shin presents examples of the church throughout history, and introduces the dilemma of the megachurch phenomenon

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[4]. I have used this word to describe the phenomenon of focusing only on the internal interests of the church, and it emphasizes the church-centric aspect of the mega church.

[5]. Shin, “An Ecclesiological Investigation of Megachurch Phenomenon,” 128-129.

[6]. Shin, “An Ecclesiological Investigation of Megachurch Phenomenon,” 130-138.

facing the Korean church. I think that Shin' presents a valid analysis of the limitations of Korean churches according to the megachurch phenomenon. In addition, I agree with some of the basic solutions that Shin presents to solve the megachurch phenomenon. Moreover, Shin's analysis is beneficial in that it presents meaningful implications for the fundamental direction of the ministry of small churches, which I am primarily interested in in this thesis-project. Of course, it is not clear whether or not Shin deals with the youth ministry and education of small churches in depth. However, as Shin suggests, it is clear that the church's ministry in the direction of restoring its communality and the emphasis on the value of the church should be emphasized. Even in the competitive field of ministry in Korea and the ministry direction of small churches, restoring church communality is paramount.

3.3 Studies on Youth Education in Small Churches

Unfortunately, the Korean church and the Korean theological community has lacked interest in small churches. In line with the growth period of Korean churches, megachurch-centered success stories and programs poured out, and pastors were enthusiastic about it. However, success stories and programs centered on megachurches

were far from their ministry context and reality and confirmed many limitations and differences in application. Given that smaller churches represent a significant proportion of churches in Korea, there is a need for research on how youth ministry should be done in this context. Unfortunately, although various studies related to youth education in Korean churches were conducted, it was difficult to find studies focused on small churches. In other words, a lot of research on youth faith education and ministry has been conducted, but youth faith education focused on small churches has not been conducted. This means that Korean churches and Christian education researchers were not interested in the ministry of small churches and youth education in these types of churches, and that basic data in this field are lacking. Considering the lack of research related to small congregations in Korean churches, I investigated youth ministry and related studies of small churches instead. Overall, I found that few meaningful studies have been done on youth faith education related to small churches.

First, study of Kim's "Small Churches through Camping Ministry", which focuses on the ministry itself of small churches and presents specific educational plans. Kim's research was conducted to revitalize small churches through camp ministry.[7]

[7]. Seryeon Kim, "A Study on Revitalizing Small Churches through Camping Ministry" (Th.D. in Min., Presbyterian University & Theological Seminary, Seoul, 2012).

What is interesting about Kim's research is that his research was based on his personal experience of conducting and running many camps. This naturally reflects the practicality of his research and gives credibility to the ministry direction he presents. The points that Kim emphasizes are what the biblical educational model of camp ministry is and how much the community of camp is required in Korean society. To this end, Kim proposes to use the strengths of small groups to carry out camp ministry. They provide a good opportunity for evangelism and can be a means for the growth of small churches.[8] I think Kim's research is an approach that is distinct from megachurches and gives meaningful implications for youth ministry in small churches.

Second, Jo's study of the educational direction of the small church. This study explored what the educational system of small churches should be in terms of principles.[9] In this study, Jo emphasizes the educational mission of small churches in terms of four main areas: church as a worship community, church as an education community, church as a life community, and as a participatory community. In particular, Jo presupposes that all activities conducted in the church as an educational

[8]. Kim, “A Study on Revitalizing Small Churches through Camping Ministry,” 93-95.

[9]. Hanna Jo, “The direction and tasks of Christian education for small church” (M.A., Hanil University & Presbyterian Theological Seminary, Jeonbuk, 2020).

community are educational activities. Jo criticized existing Christian education and emphasized the necessity of faith education in the world. For this purpose, Jo emphasized the need for the church to be a community of intergenerational education. It is constituted by all generations interacting together, meaning that several different generations interact. This is not an education that focuses only on youth, but it is suggested as a strategy that enables faith education to occur more effectively when all ages and all generations exchange with each other, and to grow into a mature and independent next generation.[10]

Third, although the subjects in Kim's study are a little younger than the youth I studied, the study is still relevant in that it presents a plan for improving the educational pastoral of church school[11] education in small churches. Kim specifically suggests improvement measures related to church school education within small churches, which he judged to be valuable as a basic theoretical study. Kim said that in order for church schools within small churches to improve, the transformation of the educational

[10]. Jo, “The direction and tasks of Christian education for small church,” 52-55.

[11]. The church school I define is basically an educational institution based on the nature of a ‘Sunday school’, but a school providing a general education but supported by a particular church in contrast to a public school or a nondenominational private school. Recently, since the nature of Sunday school in Korean church is aimed at not only Sunday or weekend but also encompassing the ‘entire’ week, it is described as church school.

structure, the importance of worship within the church school, unification of the ministry of the church through church pastoral activities, and the importance of leadership and cooperation activities for the ministry of the educational ministry must be considered.[12] Although Kim's improvement plan has a principled character, it is focused on the educational pastoral meaning and the value of a small church and thus, suggests a direction for that. Considering that research on small churches in Korea itself is scarce, I think that in and of itself is meaningful.

Within Korean academia, studies conducted on the faith education of youth in small churches is very insufficient in terms of quantity. It is true that some of the studies that I have included are master's theses, which is regrettable considering the academic expertise of related topics. This is more unfortunate because the preceding studies I have presented are only studies that suggest appropriate ministry plans and strategies centering on the characteristics of small churches, and only suggest the form and principle for developing specific programs.

These contents reflect the indifference of Korean churches and Korean Christian education researchers toward small churches. As I mentioned in the previous

[12]. Yohan Kim, “The educational ministry improving ways for the children church school education: Focus on Small church school,” (M.A., Sungkyul University, 2006).

section, the Korean church and the Korean theological community have been interested primarily in the quantitative revival of the church, centering on megachurches, and have focused on activities for the external growth of the church. Now, we must shift our focus to the small churches that are ministering around us by conducting studies to help those churches fulfill their given missions and carry out their ministry. For this purpose, a study on youth, who are future members of a small church, must be carried out.

3.4 Characteristics of Youth and Stage of Faith

In Chapter 1, I defined that the subjects in this thesis-project were elementary, junior high, and high school students, ranging from 8 to 18 years of age. Youth in this age group are the engine for growth that will lead the future of the Korean church and society, and thus ought to be regarded as precious beings that God has entrusted to us. The Korean church should nurture youth with a sense of stewardship and a sense of faith and stability. In general, adolescence is a time when mental and social development occurs at the same time as physical growth changes existing thoughts and feelings about parents, families, and surrounding environments. It is a time to establish one's own identity internally, find a social role in human relationships, and establish

self-identity and gender identity. Specifically, during this period, youth will experience rapid physical growth, and psychologically, they experience many changes as you they establish their own identity. Adolescents try to efficiently form a sense of self-identity during this period of change, but they also experience a process of identity diffusion as they establish a sense of identity. This is to say that not all adolescents' developmental processes follow a linear, predictable path. Physical, social, emotional, and intellectual growth may occur at different times, and may show deterioration during the development process. This occurs not only during adolescence, but also at other times in life.[13]

It would be meaningful to discuss the development and growth of their faith while considering the general characteristics of these youth. James Fowler's faith development theory provides a meaningful explanation of this process. James Fowler (1940-2015), of Emory University's Candler School of Theology, systematically studied, "faith development" with the help of Jean Piaget's theory of cognitive development and Lawrence Kohlberg's theory of moral development. Like Piaget, Kohlberg, and others who offered theories regarding cognitive development, Fowler

[13]. "Characteristics of development by period in adolescence," Korea Centers for Disease Control and Prevention, last modified April 20, 2020, http://health.cdc.go.kr/health/mobileweb/content/group_view.jsp?CID=BFE650DB70.

argued that faith develops throughout one's entire life, and this development takes place systematically. He theorized the stages of faith development and verified his theory through empirical research. Fowler's stages of faith development viewed a person as developing throughout a lifetime. Fowler saw that the development of faith takes place in earnest from childhood to old age, and in the process, they perform meaningful activities step by step. The term "age" as indicated by Fowler, means the biological age. This means that the development of faith at the relevant stage is possible only when the biological development of that degree is reached. Obviously, the development of faith, as Fowler understands, is not an automatic or inevitable step. The phased characteristics of Fowler's faith development theory are as follows: first step 0: Undifferentiated Faith / 0-2), step 1: Intuitive-Projective Faith/ 3-7), Step 2: Mythic-Literal Faith / 7-12), Step 3: Synthetic-Conventional Faith / 13-18), Step 4: Individuative-Reflective Faith / 18-30), Step 5: Conjunctive Faith / 30-year-old after middle age), Step 6: Universalizing Faith / It can be considered as old age.[14]

In particular, this thesis-project is focused on adolescence, so it corresponds to the 2nd stage: Mythic-Literal Faith / 7-12) and the 3rd stage: Synthetic-Conventional Faith / 13-18). First, Mythic-Literal Faith is the stage where humans begin to take on

[14]. James Fowler. *Stage of faith* (New York: Harper Collins, 1981), 117-211.

stories, beliefs, and practices that symbolize belonging to their own community. During stage 2, faith goes from an intuitive form to a faith that is systematic and emphasizes the aspects of logic and assignment of meaning.[15] In other words, it can be said that it is a stage in which stories, creeds, and conventions that symbolize belonging to one's community begin to be taken as one's own. Next, in stage 3, Synthetic-Conventional Faith can be characterized by the general formation of personal myths. It is at this stage, one's own unique aspects of identity and faith are formed.[16] In addition, during this period, an individual may experience contradictions and conflicts about what they have considered valuable or live in tension with critical thoughts.

I looked at Fowler's concepts of faith development related to adolescence. It is clear that Fowler's theory has various limitations in explaining the stages of faith development, such as the problem of the definition of faith and the hierarchical problem of the stage he presents.[17] However, Fowler's theory clearly contributes to the idea that faith grows and continues to develop throughout a person's lifetime. This reality

[15]. Fowler. *Stage of faith*, 149-150.

[16]. Fowler. *Stage of faith*, 173.

[17]. Moon Kyu Kang, "Die Betrachtung uber "Stufen des Glaubens" von James Fowler und der Streitpunkt," *Journal of Christian Religious Education*, Vol. 18(2008): 61-65.

raises serious questions about religious activity. Especially in connection with this thesis-project, Fowler's theory is valuable in that it explores and understands faith in adolescence in depth. Therefore, the Korean church should not simply ignore the weaknesses of faith during childhood and adolescence, but consider their value and meaning, and look at them anew as the main object of the church's ministry.

3.5 Juvenile Delinquency and the Need for Guidance of Church

During childhood and adolescence, many youth experience confusion and wandering, and they also display immaturity which can manifest in the way they express their faith. This can be seen as juvenile delinquency, and this concept can be defined in various ways for each scholar in each era depending on the viewpoint and purpose. Juvenile delinquency refers to the inappropriate behavior of adolescents that violate general morals, or laws, and can be divided into two broad categories according to the scope of their meaning. First, in a narrow sense, juvenile delinquency is defined as non-social behaviors that are not included in the scope of delinquency if performed by an adult but can be problematic if performed by adolescents. Second, juvenile delinquency, in a broader sense, violates general social norms, thereby harming others

and society as a whole.[18] Such adolescent delinquency hinders the development of adolescents' unique tasks such as study, interpersonal relations, and career search, and causes physical and mental damage due to smoking, drinking, running away, and school violence. In addition, there is a risk that adolescent delinquency can become a habit and persist. Thus, students who have experienced delinquency are highly likely to commit more serious adult crimes by not complying with social norms even when they become adults.[19]

The Korean church has a responsibility to nurture youth meaningfully in the Word of God while understanding the general characteristics and growth process of youth. Moreover, it is necessary to provide support and help so that youths living in Korean society can grow while discovering God's calling meanwhile remembering the dilemma and deviations they experience. Although youth seem weak and inadequate at this point, the Korean church should continue to show interest in them, remembering that they are the future of the church and that they are the next generation to play a key role in Korean society. The interest in and ministry to these youths should not be

[18]. Jae Young Chung, Misuk Sun, and Seonhee Jang, "An analysis of factors affecting delinquency in middle school students," *Studies on Korean Youth* 27, no.2(2016): 328.
[19]. Chung, Sun, Jang, "An analysis of factors affecting delinquency in middle school students," 326.

defined by the size of the church and must be seen as an essential ministry of the church.

3.6 The Importance of a Community of Faith to Youth

I emphasized the importance of the church's faith guidance for youth. This also means the formation and support of a faith community for youth. In terms of the community of faith, John H. Westerhoff III took a meaningful approach. Westerhoff describes the unique characteristics of the faith community as follows:[20]

First, the community of faith has a common memory or tradition, a common understanding and way of life, and a common goal and purpose. For such a community to exist, there must be unity in its essence. In other words, the community of faith must agree on what it believes. Second, the community of faith must be small enough to maintain meaningful and purposeful interactions among its members. There is a need to interact within the intimacy of a closely tied community. Third, a community needs three generations of existence and interaction. The third generation is the generation of

[20]. John H Westerhoff III, *Will Our Children Have Faith?* (Harrisburg, PA: Morehouse Publishing, 2000), 51-53.

memories, and without it, the other two generations are trapped in the existential present. The first generation is tentatively the generation of vision, but without memory it is not possible to have a vision, and the memory is supplied by the third generation. The second generation is the current generation. When it is combined with a generation of memory and vision, it functions to force the community to confront realities. Fourth, a community of faith is made up of people with various gifts. Communities unite all roles, and when churches are divided by race, socio-economic status, nationality or national origin, a community of faith cannot exist. In the community of faith, diverse talents are respected and harmonized in mutual understanding.

In the context of this type of community of faith, youth will be able to build a stable faith as churches and older generations take on the role of providing support to younger generations. In particular, the Korean church should play a role as a reliable community of faith to act as a safety net for young people. It is necessary to teach youth a unified faith as a community of faith and provide various activities and programs according to the gifts God has allowed to carry out the youth's faith education.

3.7 Faith Formation and Nurturing through Catechesis in Faithful Communities and Teachers

I think that the role of the community of faith and the role of teachers are crucial in the formation of a young person's faith. The reason is that youth process their own life experiences through a community of faith, and within that experience, their faith and knowledge expand. During this process, meaningful teachers exist and can influence them. Indeed, the true-education of youth is achieved through the work of the Holy Spirit through the community of faith. This process is holistic and includes a formative process.[21] In the process, youth mature in the image of Christ and grow through fellowship with Him. The community of faith can show youth the opportunities and methods of fellowship with God and provide a place to experience them in reality. In addition, youth can share their faith concerns with their peers and grow while realizing the importance of faith. As such, the community plays an important role.

In addition to the importance of the community of faith in the formation of faith during childhood and adolescence, the role of teachers is also important. The church exists to glorify Jesus Christ and has a variety of educational ministries to do so. These educational ministries are sometimes carried out in a formal way and sometimes informally. The means by which educational ministries are carried out reflects the needs

[21]. Elizabeth Conde-Frazier, S. Steve Kang, and Gary A Parrett., *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation* (Grand Rapids: Baker Academic. 2004), 109.

of individuals and communities and accomplishes ministry through various forms and methods[22]. The ultimate purpose of all these activities is for the church to bring glory of Jesus Christ and this is the heart of educational ministry. It is the teachers within the faith community who are charged with this duty and thus should be seen as ministers.

This teacher's role can be confirmed through the Bible. In Old Testament times, God guided his people by establishing various teacher-like roles. The teachers are priests, sages and prophets, through which he led the people while preserving their own unique characteristics.[23] In the New Testament era, more practical examples are demonstrated Paul's life. The educational principles that can be found in Paul's first and second epistle to Timothy are very specific, and this can be confirmed as an example of educational ministry and activities for the formation of faith.[24]

The influence of the faith community and teachers on a youth's formation of faith is the same in the context of the Korean church. In general, youth in Korean

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[22]. Gary Parrett, S. Steve Kang. *Teaching the Faith, Forming the Faithful : A Biblical Vision for Education in the Church* (Westmont: InterVarsity Press, 2009), 71-72.

[23]. Gary Parrett and S. Steve Kang. *Teaching the Faith, Forming the Faithful : A Biblical Vision for Education in the Church,* 152.

[24]. Gary Parrett and S. Steve Kang. *Teaching the Faith, Forming the Faithful : A Biblical Vision for Education in the Church,* 155.

churches form their faith through a community of faith such as the church, and are nurtured by the teachers of the church. God is working out salvation for the youth, the next generation of faith, by using a faith community such as a church and faithful teachers. Given that youth in Korean society spend most of their weekdays at school, the value of churches and teachers that can provide intensive faith formation and nurture developing faith should be emphasized.

I would like to emphasize catechesis while taking into account the influence of the community and teachers in regard to the Korean church and youth faith formation. This is because I think catechesis is the most effective way for youth to fully understand the core of their vast faith. One of the most serious problems facing today's Korean churches is their ignorance of the teachings of the Bible. This is very ironic because the age-based education system in the Korean church is very well established. This is so because churches are attempting faith education by merely investing a lot of money and manpower. However, the youth who have spent a lot of time being nurtured are not deeply rooted in their faith. In this context, it is worth paying attention to the voices of Packer and Parrett emphasizing the importance of catechesis[25]. Catechesis refers to a

[25]. James I Packer, and Gary A Parrett, G*rounded in the Gospel : Building Believers the Old-Fashioned Way* (Grand Rapids, MI: Baker Books, 2010)

ministry that systematically teaches the fundamental principles of faith, including what to believe, how to pray and worship, and what kind of life to live. However, today's churches and most of the ministers view ministry through catechesis as a strange concept and have a negative perception. Packer and Parrett are significant to this discussion because they emphasized catechesis as a new ministry approach of education while being concerned about the situation in the church. In particular, they derive the value and meaning of catechesis even in the historical tradition, and through this, they summarized how catechesis has been achieved historically since the second century.[26] This means that educational activities related to catechesis have a long history and have been verified in history. Although the situation in the times of catechesis has changed, its value has remained unchanged. Therefore, I want to emphasize the importance of catechesis as an approach and plan for the formation of faith during childhood and adolescence, and I would like to argue that the catechesis should be implemented by teachers and communities of faith such as the church. This is because, if the core values and contents of the faith contained in the doctrine are transmitted through the faith community and teachers, it is very effective in forming the faith of youth.

[26]. James I Packer, and Gary A Parrett, G*rounded in the Gospel : Building Believers the Old-Fashioned Way*. trans. Geokwang, Jo (Seoul: Life book, 2010), 29-30.

3.8 Emphasis on Faith Education in the Field of Christian Education

At the end of the 20th century, evangelical educational writers, publishers, schools, and megachurches established a significant place in the area of Christian education regarding the importance of religious education.[27] Robert Pazmiño is regarded as an influential educational leader during in this era. He emphasized the need to center the teaching of faith in Jesus Christ.[28] In particular, he emphasized the need for Christian teachers to carry out practical theology and activities, which emphasized that we deal with our understanding of God in relation to our real life, educational ministry and practice. This emphasizes Jesus Christ-centered education and practical ministry, and specifically emphasizes the practical meaning of Christ, understanding of His ministry and character, and the practice of teaching.[29] In addition, he published

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[27]. Kevin Lawson, "Marginalization and Renewal: Evangelical Christian Education in the Twentieth Century." *Religious Education* 98, no. 4 (2003): 446.

[28]. Robert Pazmiño, *So What Makes Our Teaching Christian? : Teaching in the Name, Spirit, and Power of Jesus* (Eugene, Oregon: Wipf & Stock, 2008).

[29]. Robert Pazmiño, *So What Makes Our Teaching Christian? : Teaching in the Name, Spirit, and Power of Jesus,* 9.

meaningful books such as *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* and *God Our Teacher: Theological Basics in Christian Education*, providing basic theories and principles in the field of Christian Education. His works deal with the educational value and meaning of the biblical perspective and the meaning of triune God-centered educational ministry as a point of reference for evangelical theology. In the case of *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, it led the expansion of Christian Education by providing theoretical and practical content in the context of sociology, psychology, and educational curriculum.[30]

In addition, Christian education was systematically formed by various scholars. Those who worked in the field dealt with the value of faith education based on the Bible, and made systematic progress by introducing various strategies and methods for faith education.

As a representative scholar in this field, Lawrence O. Richards is also noteworthy. He emphasized a formal curriculum-based school of faith, but he also emphasized an informal curriculum, which in turn focused on life-based faith education

[30]. Robert Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*(3rd ed.) (Grand Rapids, Mich.: Baker Academic. 2008).

in the form of discipleship. He suggested that the purpose of Christian education is to transmit and strengthen faith.[31] His discipleship approach emphasizes that faith education should not remain just a theory but rather continue through life and focus on life change. Richards' emphasis is a strong reminder of what faith education should be. I believe that faith education should not remain a vague idea never acted upon but instead it should change one's life and values. In that sense, Richards' discipleship is very significant.

Similar to Lawrence O. Richards in his thoughts on discipleship, Westerhoff is a scholar who understands faith education as a dimension of life. According to Westerhoff, faith has an influence on worldview in that it provides a system of values or beliefs. In particular, he emphasized that Christian education takes on a form similar to socialization in particular communities.

He presented the community of faith-enculturation paradigm,[32] focusing on the meaning of nurturing in the Christian community. I strongly agree with Westerhoff 's of ideas in regard to the community of faith. The community of faith, similar to Richards'

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[31]. Richards Lawrence, *A Theology of Christian Education* (Grand Rapid: Zondervan, 1975), 316.

[32]. John H. Westerhoff III, *Will Our Children Have Faith?* (New York: The Seabury Press. 1976), 50.

discipleship, aims to go beyond certain means and to teach faith in the overall process of life. This aspect emphasizes the fact that faith education has a multidimensional character and is comprehensively based on life.

For Richards and Westerhoff, faith education is not only part of the educational system or the context of church education. Faith education should be carried out in the whole sphere of a learner's life, and it should not be done only in certain contexts and circumstances.

Richard J. Edlin is the scholar who understood and approached faith education in a more systematic curriculum based on worldview education. Edlin aggressively criticized public education. He also emphasized actively leading systematic faith education. In particular, Edlin emphasized that, in Christian schools and the educational environment, our lives in general were religious, not religiously neutral. He emphasized that education is basically religious and that it aims for a specific religious direction, based on the educational context that that was the environment the students were in.[33]

[33]. Richard Edlin, *The Cause of Christian Education* (Warrawong: Edserv International, 2011), 28-29.

3.9 Conclusion

In Chapter 3, I analyzed various studies to confirm the theoretical basis and contents for youth faith education and ministry in a small church which I have set as the core research object in this thesis-project. To this end, I was able to confirm the stratification of the Korean church, which is the background of my fundamental research problem, through Shin's study of mega church phenomenon. In addition, I analyzed youth education studies centering on small churches, and highlighted that this is an area that Korean churches have not been able to deal with sufficiently. For this reason, it was not easy to secure in-depth studies. Nevertheless, I examined and analyzed the existing body of research on youth education in small churches, focusing on several theses. I was able to confirm the directions needed for youth faith education in small churches. In addition, I analyzed the values of youth's faith development and faith education through representative scholars in the field of Christian education. Through this, I was able to more firmly establish the importance of youth faith in a small church. These three analyses provided a solid theoretical basis for youth education and ministry in small churches to be analyzed at the core of this thesis-project and suggest that a practical alternative for the youth education of young adults in small churches is urgently needed.

CHAPTER FOUR

CASE STUDY

4.1 Goal of Case Study

I would like to derive plans and strategies for revitalizing youth ministries and education in small churches through a case study approach. Considering that the purpose of a case study is to provide in-depth ideas and understanding of phenomena through cases, I think it is meaningfully consistent with the research issues of the project that I am setting up. In particular, I would like to provide more field-oriented research results by analyzing cases of practical youth education and ministries plans being carried out in small churches. To this end, I selected three small churches and tried to examine their ministry strategies for youth faith education. The main significance and contents derived through case study will be the core contents of Chapter 5 will provide field-oriented grounds and examples of detailed youth ministry strategies.

4.2 How to Conduct a Case Study: Interview and Observation

I tried to address the research problem through case studies, and applied FGIs (Focus Group Interviews) and observation as the most effective method for this. For the ministers at each of the selected participant churches, I fully explained the subject and contents that I would like to case study in advance and did not ask very private questions such as the personal life of the case study participants. Specifically, the contents of the interview questions were:

- "What do you think is the reason why you can effectively carry out youth education ministry in your church (small church)?"
- "What do you think about the strategy of the church you are ministering to?"
- "What do you think the core of youth ministry is?"
- "What should we prepare for effective youth education ministry for small churches?"

Additional questions were added as the interviews progressed and were carried out in a semi-structured form. In this process, when additional questions and contents were needed, they were communicated through phone or e-mail, and active answers from the

research participants could be obtained

This observation examined the progress of the actual youth education ministry of the church selected as a case. I explained the case study officially to the church and obtained permission before carrying out the observations. I endeavored to make sure that I did not interfere with, undermine, or distort the ministry of the church.

For the case study, I selected a total of three churches. The cases were recommended by pastors and the presbytery office through the Kosin denomination. I explored the background and basic ministries of the church through the selected church, and in essence analyzed the contents of the youth education ministry of the church in question. This will be a key basis for developing the strategy in Chapter 5. Specifically, the criteria for selecting cases as follows:

(1) A small church[1] that is recommended for active ministry of youth education

(2) A small church where the senior pastor has more than five years of pastoral ministry experience

[1]. I set the definition of a small sized church in the following cases. First, a church is in the form of an unorganized church as defined by the Constitution of the Presbyterian Church. Second, a church has less than 150 congregation members. Third, a church that is financially supported by other churches. The church recommended as a case falls under the definition of a small church that I have defined, or is a church that has characteristics.

(3) The direction of the ministry of the church that is focused on youth ministry

(4) A small church selected as a case should not be in the same area as other case churches.

4.3 Background of Case Churches[2]

The churches I selected in the case studies were three churches that are strategically operating ministry and programs for the next generation (youth) in the Korean context of small churches. The background and ministry characteristics of the three churches selected as the case are as follows.

4.3.1 Church A

Church A was established on March 1, 2015 by a pastor who has been working

[2]. Information on the church selected as a case was collected from various aspects through personal interviews with pastors, phone interviews, and communication using SNS with participants. The pastor of the church selected as the case heard the explanation of the study and agreed to it, and actively cooperated in the conduct of the study. My data collection period was between January 18, 2021 and February 15, 2021.Through this, it was possible to confirm specific strategies related to youth ministry of the church selected as the case.

professionally with youth for a long time. When the Church A was founded, the founders had a clear direction for their ministry, and that was ‘to make a church for the kingdom of God rather than a church that operates well’. Currently, Church A is working with young adults in their thirties and forties in the way they do youth ministry and support youth. The congregation of Church A is composed of key members in their thirties and forties, and the youth ministry activities are centered around the youth. Particularly, the youth that Church A are pursuing are not ordinary youth, but delinquent youth, and those in crisis who have given up at school and at home. Since it is not easy to carry out such ministry within the church itself, they are carrying out youth ministry through partnerships with social institutions, which legally protects the youth. Also, despite being a small church[3], Church A is preparing to establish a Christian alternative school for youth. This school is conducted in an alternative educational dimension different from the Korea public education system. The school is preparing for its first school opening in March 2021.

[3]. Church A is a church of less than 50 congregations, and is an unorganized church with no elders and consistory.

4.3.2 Church B

Church B was officially separated and planted in April 2013 from a mega church. In the process of separation, the mega church covered the initial cost, provided ministry support, and established mid-to long-term support policies for the stable ministry of Church B. This was done strategically to prevent small churches from becoming unstable due to financial difficulties and lack of pastors. Therefore, compared to other churches, from the beginning of the ministry, church B has built an environment in which they can focus on the essential ministry itself. This provides the pastors more stability and allows them to focus more attention to 'ministry' rather than 'survival'. Particularly, as youth pastor who participated in this project was appointed to Church B, more practical ministries took place, and the youth curriculum was developed and organized with professionalism. In addition, in 2020, a pastor who specialized in youth ministry was appointed as the senior pastor of Church B. As a result, support and interest in the youth division are increasing at the church. This situation can be of great help to the youth of Church B because the senior pastor has a lot of power to make decisions about the ministry in the context of the Korean church. Currently, Church B is a church with less than 150 congregants, but it is showing continuous growth, and there is a possibility that it will grow beyond the size of a small

church.

4.3.3 Church C

Church C[4] is a church founded by Koreans and English-speaking foreigners in January 2019. It is a church that is setting the direction of ministry as a multicultural church where Koreans and foreigners work together amid the transformation of Korea into a multicultural society. American churches already come from a variety of ethnic and cultural backgrounds and are familiar with multicultural ministry activities, but Korean churches are not familiar with multicultural ministry and are working in a culture that is not very heterogeneous. Accordingly, Church C was pioneered with the aim of anticipating Korea's change to a multicultural society and responding promptly. Currently, the overall composition of Church C is an almost 1:1 ratio between Koreans and foreigners, and Sunday School is also operated in a multicultural form. Currently, there are eight children from families whose parents are both Koreans, and sixteen children from international marriage families. The ministry for youth is also gradually

[4]. Church C is a church of less than 60 congregants and is an unorganized church with no elders and consistory.

being materialized, and while preparing activities for multicultural youth, a systematic preparation plan for full-fledged youth ministry is being established.

4.4 Case Churches' Meaningful Ministry Strategies and Activities

4.4.1 One-Point Sermons(preaching) for Youth

The pastor[5] of Church B emphasized that the essential influence and power in youth ministry can be revealed through preaching. The pastor of Church B emphasized that sermons especially for youth should be clear and a consistent message should be delivered. To this end, Church B tried to deliver one intensive theme and message by matching the subject of Sunday's sermon and its own Bible study time. In this process, the pastor shared the contents of the Sunday sermons and his own Bible study materials with teachers to familiarize them with it. In addition, the church teachers tried to increase the unity between the pastor's sermons and the Bible study time on Sunday through the contents received in advance from the pastor. These strategies and methods

[5]. In the case of the pastor, research was conducted between January 26, 2021 and February 4, 2021, and in the case of data collection, communication was conducted through telephone interviews and SNS application.

encouraged youth in Church B to become familiar with clear, repetitive topics related to specific topics. The overall flow is as follows.

Select sermon topic ➜ Draft sermon ➜ Write summary ➜ Send summary to church school teachers ➜ Prepare church school teachers ➜ Write sermon PPT ➜ Sermon ➜ Bible study ➜ Questions and discussion

And the pastor who participated as an example also conducted a series of sermons. He preached on a specific topic for a month and presented a special program called 'Table Worship' on the last week of each month. Through this process, the case church has time to reflect on the past month's sermons and share thoughts with each other. As a pastor, he had the burden of preparing a sermon every month on one topic, but he was able to lead the topic in depth and the response was good.

4.4.2 Match Youth Ministry with the Direction of the Church

Church B's youth ministry department is receiving full support from Church B for its own budget and manpower for its operation, and has built and operated its own system, but the direction and content of the ministry do not dictate the direction of the

church B.

In other words, the topics chosen, and ministry directed by the pastor of Church B guide the direction of youth ministry, work within the entire church, and match the level of faith among the families and parents to which the youth belong. Many youth ministries in Korean churches have a strong tendency to differ from the adult ministries of the church as a whole, which can be fully understood when considering the specificity of youth ministries. However, in the case of a small church, it was confirmed that by matching the direction youth ministry with the overall ministry of the church, a church can increase their concentration on ministry as well as the understanding and sense of belonging felt among the youth. To this end, the case church continued to share a vision, and regular discussions and activities were conducted between departments and leaders within the church.

4.4.3 Efforts to Form a Personal Relationship with the Youth Generation

Through the churches selected as case, I was able to confirm that youth ministry can perform a successful ministry within a personal relationship. Church ministers considered that youths in Korean society spend a lot of time during the week

on school and academic-related activities, and they recognized that they had no choice but to do intensive ministry on weekends. Pastors used the weekend to intensively strive to establish a stable foundation of faith in the youth. Pastors working in the field also explained to us that the degree to which youths accept the pastor's message and activities may vary according to their emotional preferences rather than logical explanations. In other words, in youth ministry, pastors have a personal relationship with the youth to whom they minister. It means that the formation of personal relationships is important, and it shows that it must take precedence. As a case, the ministers of the church participated in an effort to spend a lot of time with youth to form a personal relationship, and through programs such as 'JAM-PO', they intensively spent time with youth and tried to perform faithful guidance. *Jam-Po* in Korean is a compound word of “sleep” and “give up”. *Jam* means to sleep, and *Po* means to give up or forget. JAM-PO is a youth ministry strategy in which ministers and youth, voluntarily and happily, on a specific day, talk about their concerns during the night, and engage in activities through recreation. The ministers were using it as a strategy to build relationships and spend intensive time with youth.

4.4.4 Organize Activities and Programs Tailored to the Generational Characteristics of Youth

The youth generation has a different culture and characteristics than the older generation. This needs to be reflected in the activities and programs in the church, and activities and programs that are more appropriate to the characteristics of youth need to be organized. The churches that participated in the case tried to carry out the ministry in consideration of the cultural codes and activities of youth as it was possible, and specifically they endeavored for this to be reflected in Sunday and special programs. For example, in performing youth invitation events, activities that would be interesting to youth, such as watching movies, playing games, sharing food, and sports-type activities, were arranged, and the preaching of the gospel by the pastor was also interesting by taking into considering the cultural code of youth. Through this, the ministers were trying to dispel the stereotypes and preconceived notions that the youth had of the church, and it can be seen as the efforts of the churches and ministers to reach the youth generation in a more familiar way.

4.4.5 Youth Summer & Winter Camp (retreat) as a Starting Point and Change of Their Faith

As a representative activity of youth ministry in Korea, there is a regular summer & and winter camp. This is a strategy to establish intensive religious activities and community during a certain period of three days and two nights or four days and three nights. However, it is not easy to do this from the standpoint of a small church, because it costs a huge amount of money and requires the dedication of teachers. From the standpoint of a small church, it is inevitable that it is burdensome, but it was confirmed that the ministers who participated in the case were preparing and carrying out youth retreats despite the budgetary burden. The reason is that, rather than expecting rapid change through the youth retreat, the youth retreat aims at being a starting point for changing the atmosphere to encourage growth in faith and values among youth. Through this, after the retreat, the youth can be motivated to focus more on God in their spiritual life and their whole life including school, peer, and parental relationships. In other words, spending a considerable amount of money is definitely worth the ministry benefit that can be obtained through youth retreats. Therefore, whether a youth retreat is prepared by the sponsoring church itself or entrusted to be facilitated by a professional

youth organization, the significance of youth retreat remains. Such youth retreat activities should be regarded as important faithful activities that small churches should not forsake.

4.4.6 The Importance of Pastoral Philosophy and Direction of Ministers

A common characteristic of the churches selected for the case study is that the ministry philosophy and direction of the pastor toward youth are very clear. This is a prerequisite for successful youth ministry, and it can be confirmed that the clear direction of the pastor is applied and expressed throughout the ministry. The youth that the senior pastor of Church A aims to reach are not ordinary youth, but delinquent youth, and those in crisis who gave up at school and at home. It is not easy to carry out such ministry by the church itself, so they are carrying out youth ministry through partnerships with social institutions. This is a key aspect of the youth ministry of Church A, and it seems that it presents various types of models for youth's faith-building. Meanwhile, the senior pastor of Church C has a global vision, a pastoral philosophy for multicultural ministry, and is pioneering the field of multicultural ministry within the Korean church. In this process, the youth ministry was being built, and talented people with multicultural capabilities were being nurtured. These cases

show the importance of the pastoral philosophy of the pastor and show that the direction and characteristics of the ministry can be structured according to what kind of pastoral mind the senior or youth pastor has. In the field ministry, a small church will be able to have various ministries and features. It was confirmed through the cases that these contents can ultimately be embodied by the strengths and characteristics of each church.

4.4.7 Attempt of Faith Education and Activities through Non-Face-to-Face Activities

The pandemic following COVID-19 changed the overall form of church ministry, including inevitable changes in youth ministry. Currently, the youth ministry of small churches in Korean churches is directly impacted by COVID-19 and is facing difficulties in establishing stable activities of youth ministry. However, the churches that participated in the case were actively introducing online interaction as an activity for youth ministry and they recognized non-face-to-face activities as a major axis of ministry. To this end, package activities were being carried out to link online and offline and ministers were striving to strengthen the capacity for non-face-to-face activities. Fortunately, the online environment and technology in Korea is easily accessible for users, and various programs that can perform non-face-to-face activities at low cost

have been introduced. Pastors recognized that this could be a factor that could reduce or change the ministry gap depending on the size and budget of the church. In other words, non-face-to-face activities can offset the shortcomings in facilities and environment that are inevitable in offline form and they can be an opportunity to reduce educational differences between churches. Of course, in this process, it is essential to apply and operate high-quality educational contents for concentration and immersion youth faith education. However, this can certainly be an opportunity to close the gap between churches. In a sense, although there may be relatively few elements to be managed by a small church, it may be possible to provide quality education and intensive ministry online. As a concrete example, case churches were attempting 'non-face-to-face Bible studies, non-face-to-face prayer meetings, sermon video sharing, and online meetings and conferences'. In this process, pastors mainly used 'zoom', and 'BAND' as a Korean online platform was also being used a lot.

4.4.8 Ministry Connection with Publicly Trusted Local Community Organizations

In the case of Church A, their youth ministry was carried out in cooperation with a publicly trusted organization in the local community. This was a strategy to

overcome the limitations for youth ministry of Church A, and at the same time, it was an attempt to provide stable activities for delinquent youth. It is not easy to carry out youth ministry in small churches in the same form and contents as youth ministry in mega churches. In the pastoral philosophy and direction of the church, it is necessary to build a unique characteristic of the church for youth. In this context and meaning, Church A was carrying out meaningful ministry for youth through this partnership with local organizations, especially to support rehabilitation and recovery for delinquent youth. In this process, the gospel was being preached through faithful activities, and they are rebuilding their lives before God. Specifically, Church A had limitation in running the program because delinquent and deviant youth are in the national recovery center. For this reason, youth ministry workers were not able to meet freely with the youth, but instead cooperated with the institution to eat together with the youth, present books, share books, and share the gospel. If Church A had carried out this ministry on its own, it would have been impossible to do so because it would have required a lot of budget and manpower. However, they attempted to care for youth in crisis while collaborating with social institutions, which is a great feature and strength of their youth ministry.

4.4.9 Toward Preaching Focused on the Gospel

The common emphasis of the ministers of the case churches was to emphasize and convey the gospel message. The ministers emphasized that it was the Word of God that changed the lives of youth and ultimately strengthened their faith. Specifically, it can be seen that the Word of God was delivered effectively through preaching designed specifically for youth. At this time, the pastor has confirmed that the core of the Gospel is effectively conveyed and through it, the lives of the youth can be changed.

The sermons identified in the example were sermons in the form of a series with purpose. They were organized by subject, according to the one-year youth ministry curriculum, and contents that enable youth to develop the essential elements of faith in a balanced way. A systematic plan related to sermons was appearing in all three churches selected as a case, and in particular, Church B's activity was the most specific. Church B has selected a unique sermon theme each month for youth. For example, it is a sermon by selecting issues that Korean youth may be concerned about, such as school life, dating, culture, vision, career, and relationships with parents. And church B had a discussion time on the last week of each month, focusing on the sermons that were held for a month. Church school teachers in Church B were also actively participating in the

sermons and discussions for a month to support the youth to apply the sermons

For small churches and pastors working there, delivering the gospel message as the most essential activity was the most effective ministry strategy. They once again emphasized that it is God's Word that can ultimately grow a youth's spirituality and is made possible by the gospel message.

4.4.10 Fully Serving the Older Generation in the Church Toward Youth

The youth ministers and volunteers of small churches are basically a structure that serves multiple church ministries. This is because the ministry in the small church is being carried out in the reality of a limited workforce, and a small number of volunteers have to handle the ministry of the church. Hence, the effective ministry management and placement of the church was related to how to expand and deploy a limited group of committed persons. In the case of the churches that participated in the case, they showed the characteristics of serving the family and the entire church connected with youth. Especially in the case of Church A and Church C, this characteristic was more prominent. In both churches, the average age of the members of the church falls among the young people in their thirties to forties and their interest in youth and passion for serving were high. In order to solve the limited composition of

educational volunteers, the time of worship was adjusted for the volunteers, and an efficient organizational timetable for youth service was formed. However, pastors were paying attention to resolve the fatigue of youth volunteers due to intensive volunteering. All of this is possible when the existing generation in the church has a heart and interest towards youth and it is possible when a full agreement for service and support is reached. The churches that participated in the case had expectations and visions for the youth and the older generations in the church and recognized the importance of the younger generation. I think these contents are the core culture and climate for successful youth ministry in a small church.

4.4.11 Activities as Christian Alternative School

Among the churches participating in the case, Church A was preparing for ministry through a Christian alternative school beyond the limited scope of the church and was preparing for the first students enrolled in March 2021. This is an expanding activity for youth ministry as they were facing limitations in youth ministry within the church. They thought that a youth's faith and growth is limited only by the ministry of the church. This is because it is impossible to contain all of the various youth ministries within the limited time and activities of the church at the time when career education for

youth, Christian worldview education, and academic support are also needed. It will not be easy to carry out alternative school activities in the context of a small church. However, Church A will be able to act as an alternative school if it systematically leverages the existing faith-building program run by the church as a weekday activity by utilizing the preparation of the minister and the talents of the members of the church. In addition, the church is already building facilities and environments to carry out educational ministry for the community and youth. It is actively utilized during weekdays, not weekends, and shared with the local community. This aspect is aimed at its identity as an educational institution along with the character of a church, which means ministry for youth at a more active level.

4.5 Conclusion

I was able to see the field-oriented youth ministries and activities being attempted by the selected churches while carrying out a case study on the three churches. The eleven ministry strategies and activities identified through these are actually being tried by the church and applied as major aspects of the ministry. The eleven strategies introduced in case churches are summarized below.

- One-point sermons (preaching) for Youth
- Match youth ministry with the direction of the church
- Efforts to form a personal relationship with the younger generation
- Organize activities and programs tailored to the generational characteristics of youth
- Youth summer and winter camp (retreats) as a starting point and transformation of their faith
- The importance of pastoral philosophy and direction of ministers
- Attempt of faith education and activities through non-face-to-face activities
- Ministry connection with publicly trusted local community organizations
- Preaching focused on the Gospel
- Orientation of the older generation in the church toward serving youth
- Activities as Christian Alternative School

The three churches selected for the case study are good examples of churches performing youth ministry meaningfully in a Korean context. I think that their ministry is not one that requires a large budget as do mega churches. It is not a ministry that even takes place in a situation where human resources are abundant, but rather as a

ministry of youth and a ministry to the next generation as a very realistic, small church in Korea. Through the case study, I was able to grasp the ministries principle of what a small church can do, and based on this, I was able to derive a core idea for the composition of Chapter 5. I cannot see the case of the three churches introduced in Chapter 4 as a general model applicable to all small churches in Korea, but there is no problem in deriving the basic directions and principles for envisioning the ministry strategy of the small church.

CHAPTER FIVE

STRATEGY FOR YOUTH EDUCATION MINISTRY FOR THE SMALL SIZE CHURCH IN KOREA

5.1 Characteristics Derived through Case Study

I would like to derive plans and strategies for revitalizing youth ministries and education in small churches through a case study approach. Considering that the purpose of a case study is to provide detailed ideas and understanding of phenomena through in-depth exploration of specific examples, I think it is meaningfully consistent with the research issues of the project that I am setting up. I would like to provide more field-oriented research results by analyzing practical cases of youth education and ministry these plans being carried out in small churches. To this end, I selected three small churches and tried to examine their ministry strategies for youth faith education. The main significance and contents derived through case studies will be the core contents of Chapter 5 and will provide field-oriented grounds and examples of detailed youth ministry strategies.

I was able to observe the field-oriented youth ministries and activities being attempted by the selected churches while conducting my case study. The eleven ministry strategies and activities identified have currently been initiated by the church and applied as major aspects of the ministry. The eleven strategies introduced in case churches are listed below.

- Youth-focused preaching using one-point sermons
- Match youth ministry with the direction of the church
- Efforts to form a personal relationship with the younger generation
- Organize activities and programs tailored to the generational characteristics of youth
- Youth summer and winter camp retreats as a starting point and transformation of their faith
- The importance of pastoral philosophy and direction of ministers
- Attempt of faith education and activities through non-face-to-face activities
- Ministry connection with publicly trusted local community organizations
- Preaching focused on the Gospel
- Orientation of the older generation in the church toward serving youth
- Activities as Christian Alternative School

The three churches selected for the case study are good examples of churches performing meaningful youth ministry in a Korean context. I think that their ministry is not one that requires a large budget as do mega churches. It is not a ministry that even takes place in a situation where human resources are abundant, but rather as a ministry to the youth of the next generation which is very realistic for a small church in Korea. Through the case studies, I was able to grasp the ministries principle of what a small church can do. Based on this I was able to derive a core idea for the composition of Chapter 5. Although not all the examples of the three churches introduced in Chapter 4 serve as a model applicable to all small churches in Korea, these examples, are useful in in forming the basic directions and principles for envisioning the ministry strategy of the small church.

The derived characteristics shown in Table 5.1 are the practices of the case study churches. The items I have classified based on my case study are defined as the core ministry strategies employed by the case churches. However, considering the characteristics of the ministry of each church, I have categorized them based on the core emphasis and implementation. Specifically, looking at the contents of each church, ten elements were identified for Church A, seven elements for Church B, and three elements for Church C. Based on the characteristics of the ministry extracted from each

church, I formulated a basic direction from which to construct a youth ministry strategy for a small church.

Elements	Case Churches		
	A	B	C
(1)Youth-focused preaching using one-point sermons	●		
(2) Preaching focused on the Gospel	●	●	●
(3) Match youth ministry with the direction of the church		●	
(4) The importance of pastoral philosophy and direction of ministers	●	●	
(5) Orientation of the older generation in the church toward serving youth	●		●
(6) Efforts to form a personal relationship with the younger generation	●	●	
(7) Organize activities and programs tailored to the generational characteristics of youth	●	●	
(8) Youth summer and winter camp retreats as a starting point and transformation of their faith	●	●	
(9) Attempt of faith education and activities through non-face-to-face activities	●	●	●
(10) Ministry connection with publicly trusted local community organizations	●		
(11) Activities as Christian Alternative School	●		

Table 5.1 Category of case churches and elements

5.2 Classification of Elements

I have classified what was emphasized and carried out in the nature and direction of each church's ministry. Based on the characteristics of the ministry extracted from each church, there are five basic directions that can be used to construct youth ministry strategies for small churches. The five directions for youth ministry that I propose are Disciples, Concentration, Understanding, Relevance, and Partnership.

First, Discipling was implemented through (1) Youth-focused preaching using one-point sermons. (2) Preaching focused on the Gospel. Second, Concentration was realized through (3) Match youth ministry with the direction of the church, (4) The importance of pastoral philosophy and direction of ministers, (5) Orientation of the older generation in the church toward serving youth. Third, Understanding was realized through (6) Efforts to form a personal relationship with the younger generation, (7) Organize activities and programs tailored to the generational characteristics of youth. Fourth, Relevance was embodied as (8) Youth summer and winter camp retreats as a starting point and transformation of their faith, and (9) Attempt of faith education and activities through non-face-to-face activities. Finally, Partnership was implemented through (10) Ministry connection with publicly trusted local community organizations, and (11) Activities as Christian Alternative School. The categories of 5 directions that I

have suggested are organized into Table 5.2.

Elements	Case Churches			Categories
	A	B	C	
(1) Youth-focused preaching using one-point sermons	●			Disciples
(2) Preaching focused on the Gospel	●	●	●	
(3) Match youth ministry with the direction of the church		●		Concentration
(4) The importance of pastoral philosophy and direction of ministers	●	●		
(5) Orientation of the older generation in the church toward serving youth	●		●	
(6) Efforts to form a personal relationship with the younger generation	●	●		Understanding
(7) Organize activities and programs tailored to the generational characteristics of youth	●	●		
(8) Youth summer and winter camp retreats as a starting point and transformation of their faith	●	●		Relevance
(9) Attempt of faith education and activities through non-face-to-face activities	●	●	●	
(10) Ministry connection with publicly trusted local community organizations	●			Partnership
(11) Activities as Christian Alternative School	●			

Table 5.2 Five ministry directions through categorization of elements

5.3 Feedback on Classification of Elements

In order to secure the validity of the Classification of Elements, I performed a feedback procedure for the main results including Table 5.2. As a feedback procedure, opinions were collected through SNS and phone interviews. The result of feedback is as follows.

First, case churches positively agreed on 11 elements, and positive feedback was confirmed for 5 categories as well. In particular, I asked a question about '(10) Ministry connection with publicly trusted local community organizations' and '(11) Activities as Christian Alternative School', because two factors are only applicable to church A. I asked a question about whether this can be applied as a general ministry strategy for small churches. In response, I confirmed that the value of the necessity of partnership work is gradually increasing. And small churches talked about actively applying to ministry if given the opportunity to partner with external organizations. In church A, it was confirmed that the congregation in the church could receive support for youth ministry through the partnership area, and it can also reduce the financial burden, so it is an effective ministry strategy that small churches can choose.

Second, recently case churches have been trying to supplement the understanding part for dynamic ministries with youth and the next generation. To this

end, churches were holding seminars for church school teachers to improve the teachers' competency, and they were trying to secure the completeness of the understanding part. The main contents of the seminar were youth counseling and communication skills, understanding youth culture, and Bible teaching methods.

Third, the churches suggested that the relational characteristics of 5 categories need to be expressed more dynamically. In the initial form of Figure 5.1, the relationship between categories was expressed in an articulated nuance, but it was improved to a more interactive form.

5.4 Strategy for Youth Education ministry for the Small Size Church in Korea: Disciples, Concentration, Understanding, Relevance, and Partnership

Based on the characteristics of the ministry derived from the case churches, I have composed five basic directions (‘Disciples, Concentration, Understanding, Relevance, Partnership’) that can compose a youth ministry strategy for a small church. I think these five points are areas that small churches in Korea should focus on as it relates to youth ministry. I think it would be beneficial for ministers to construct detailed youth ministry strategies around these directions. The concepts and definitions of the five specific directions are as follows.

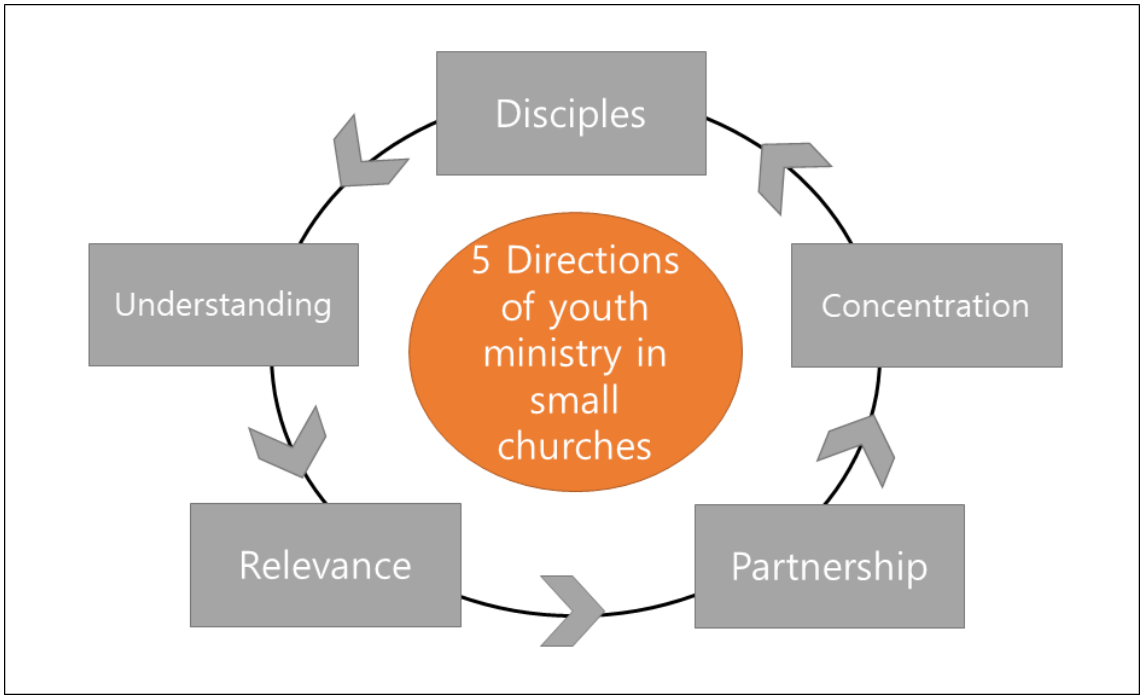

Figure 5.1 Directions of youth ministry in small churches

5.4.1 Disciples

Discipleship cannot be limited to specific programs and activities, but instead must be understood within a multifaceted and rich concept. Through following Jesus Christ in our daily lives, concrete discipleship is realized, and the church should focus on this ministry.[1] I confirmed that the ministry direction of 'Disciples' is being

[1]. Michael J. Wilkins, *Following the Master: A Biblical Theology of Discipleship* (Grand Rapids, Mich.: Zondervan, 2010), 122-125.

implemented through Youth-focused preaching using one-point sermons (1) and Preaching focused on the Gospel (2) through case analysis. This is the essential aspect of discipleship that Wilkinson talked about, and it is the basis for nurturing youth who follow Jesus Christ. The strategy of small churches for youth ministry is to carry out their ministry without forgetting faithful discipleship centered on the Word of God. The essence of youth ministry is to nurture faithful Christians through the Word of God, which is also the church's responsibility to the next generation. Through this, youth grow as disciples who follow Jesus. Recently however, the Korean church's ministry and activities have been focused around non-essential work to the neglect of the faithful nurturing and teaching of the Word of God.[2] In this regard, evangelical and doctrinal sermons for young people should occupy a very important position, and it is necessary to disciple young people through the proclamation of God's Word focused on the Gospel.[3] Small churches build effectiveness in ministry by focusing on essential ministry rather than having a competitive edge in terms of quantity. To this end, it could be helpful to participate in a program to improve the preaching and Bible study

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[2]. Ho Kwon, “Preaching the Heidelberg Catechism for the Reformed Church Education,” *Korea Reformed Journal,* Vol.28(2013): 217-218.

[3]. Ho Kwon, “Preaching the Heidelberg Catechism for the Reformed Church Education,” 220-223.

capabilities of pastors, and the culture and climate of the church that supports it should be established.

5.4.2 Concentration

Concentration is implemented through three elements derived from my case analysis, match youth ministry with the direction of the church (3), the importance of pastoral philosophy and direction of ministers (4), and orientation of the older generation in the church toward serving youth (5). This concept emphasizes the need to focus on the convergence of the overall direction of the church and the youth ministry to move in a certain direction. In this regard, in 'The Effective Minister of Education', Stubblefield emphasized the pastor's practical administrative and planning skills in church ministry. He clarified the roles of departments and institutions within the church and emphasized that they should be designed to achieve specific educational goals.[4] For this, the pastor's overall pastoral philosophy and the congregation's agreement on youth ministry must be a prerequisite. It is difficult to determine the effectiveness of ministry and educational activities for young people in a short period of time; it is more clearly seen through a long-term perspective. This require placing high importance upon the pastor's educational and pastoral philosophy and long-term planning in the Korean hierarchical culture. At the same time, it means that the congregation's older generations will help to focus the direction of the church's ministry to the next generation. For this,

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[4]. Jerry Stubblefield, *The Effective Minister of Education: A Comprehensive Handbook* (Nashville, Tenn.: Broadman & Holman, 1993) .(Trans. Korean version 2017), 117-46.

it will be necessary to compose a mid- to long-term educational and ministry plan of a small church and it will be necessary to continuously guide and share the vision and direction of the church for understanding and participation of the congregation. Small churches must rely on volunteer youth leaders who are not trained in youth ministry. This will be in stark contrast to the ministry of well-trained youth leaders.[5] Therefore, to carry out intensive ministry throughout the church, improving the training and equipping of those involved in youth ministry must be a prerequisite.

5.4.3 Understanding

Understanding is realized through the characteristics of the participating churches: efforts to form a personal relationship with the younger generation (6), organizing activities and programs tailored to the generational characteristics of youth (7). This means that ministry should be done based on understanding and empathy for youth. In particular, the small group is vital to relationship and community formation among youth, and thus an essential element for the stability and operation of youth ministry.[6] In this process, a culture of hospitality should be formed, and a community

[5]. Jeffrey Kaster, *Youth Ministry* (AOSIS Pty LTD, 2018), 266

[6]. George Hillman, and Sue Edwards. *Invitation to Educational Ministry: Foundations of Transformative Christian Education* (Grand Rapids, MI: Kregel Academic, 2018), 357.

environment should be established in which the youth can comfortably grow their faith without resistance. Creating this culture of hospitality must be the cornerstone of youth ministry.[7]

The youth generation, especially millennials, have a very different lifestyle and way of thinking than that of the older generation. For ministry with youth, various programs and activities that reflect their characteristics should be composed based on personal relationships. This is quite different from the ministry characteristics of the older generation. While considering the perspectives and preferences of young people, ministry workers need to pursue in-depth relationships with them while performing ministry. When youth are forced to conform to the direction of ministry set by the older generation, they will feel repulsion and resentment, and it will be difficult to carry out the educational ministry in the early stages of youth ministry development. The pastors of small churches should firstly formulate strategies suitable for their churches and circumstances based on an understanding of their generation for youth ministry. For this purpose, it would be beneficial to refer to empirical data or to analyze results that can elucidate the perception and situation of the youth. For this reason, it would be helpful

[7]. Sally Nash, and Society for Promoting Christian Knowledge (Great Britain). *Youth Ministry: A Multi-Faceted Approach*. (Spck Library of Ministry. London: Society for Promoting Christian Knowledge, 2011), 49.

to conduct a survey and in-depth interviews with the youth attending the church. In this regard, it would be much more effective if support and assistance at the denomination and presbytery level for small churches were provided. This is because it is not easy for a small church to conduct professional research and analysis.

5.4.4 Relevance

Relevance is implemented through youth summer and winter camp retreats as a starting point and transformation of their faith (8) and attempt of faith education and activities through non-face-to-face activities (9). As of 2021, the Korean church has not been able to functionally perform youth ministry and educational activities for the next generation due to the COVID-19 pandemic since February 2020. In particular, issues related to worship services in churches have become the biggest topic facing Korean churches in the midst of the crisis of COVID-19.[8] This situation and context is more pronounced in the ministries of small churches. This is because worship and education ministries for youth in small churches were pushed out of the priorities as they were

[8]. Eun Hee Kim, "A Study on Response of the Korean Church in the Situation of Covid 19: Focusing on Worship and Mission," *Korea Reformed Journal* Vol.53(2020): 100.

affected by the difficulties of the church as a whole. In fact, many pastors of small churches have reached a serious situation where they have to look at the survival and maintenance of the church due to the COVID-19 pandemic, and this has made it difficult to take interest in worship and faith education of youth.[9]

The ministry of the church is not only affected by specific circumstances and social issues such as COVID-19. There are many factors which influence the ministry of the church, including the various members and circumstances surrounding the church. Since small churches are inevitably affected by such factors, they must operate functionally in accordance with various issues and contexts while performing their ministry as a small church. When considering the proper administrative management and functioning of the church, Wimberly emphasized that numerous factors and various aspects should be considered.[10] Wimberly suggested that functional aspects such as management are necessary in the ministry of the church. This presupposes that the ministry of a church is deeply related to the unique context to which it belongs, and encompasses a variety of factors.

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[9]. Young Hoon Yoon, "A Study on the Possibility of Online Church in the Crisis of COVID-19," *University and Christian Mission* vol.46(2020): 205-6.

[10]. John Wimberly, *The Business of the Church : The Uncomfortable Truth That Faithful Ministry Requires Effective Management*. (Herndon, VA: Alban Institute, 2010).

Specifically, the challenge of trying to conduct non-face-to-face meetings during the COVID-19 this unique situation. Furthermore, it means that the ministry model of pastors needs to be reorganized in consideration of the environment and circumstances. Youth ministers in small churches should not just stick to the existing ministry strategy but should recognize the change and respond to it by developing an appropriate and targeted strategy.

5.4.5 Partnership

Partnership is realized through the strategies of ministry partnership with publicly trusted local community organizations (10) and activities such as Christian alternative schools (11). In this way, it is possible to achieve a ministry breakthrough by expanding the ministry of a small church in these types of ways. A small church is likely to have limited elements of ministry, and there will be a strong tendency to focus on the church's survival and basic ministry itself. However, it was confirmed through the observation of case churches that the ministry of the church can be expanded by developing and pursuing new and creative ministries that go beyond partnership with external organizations or the framework of general ministry. In other words, rather than being passively immersed in the existing church ministry, various ministry attempts are

made which are not limited by the internal existing resources of the church. Korean society is attempting various government projects and activities for young people by providing opportunities to participate in institutions with a certain level of standards and capabilities. In addition, there are organizations that perform service and support activities for youth in the local community. By establishing cooperative relationships with these organizations, the church's youth ministry will be specialized.

In this process, it will be necessary to secure a budget or to raise money for ministry effectively. The ministry of the church cannot ignore the budgetary aspect; it must be considered. It is vital to the church's ministry for the church to receive stable financial support from specific organizations and people. This will give the church the power to independently organize programs and work. There are attitudes and principles that ministers should not miss regarding the importance of fundraising for the church. In this regard, Morton provided interesting perspectives and guidelines.[11] Specifically, Morton provides effective and polite ways to ask for help and support from others, but actually explains what ministers easily miss. In particular, I think that the contents of section three of Morton's book are very practical and helpful for ministers.[12]

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[11]. Scott Morton, *Funding Your Ministry: A Field Guide for Raising Personal Support*. (Colorado Springs, CO: NavPress, 2017).

[12]. Scott Morton, *Funding Your Ministry: A Field Guide for Raising Personal Support*, 89

As I confirmed through case analysis, small churches need to organize various networks and ministry programs beyond the existing Sunday-centered youth ministry. Doing so will expand the connection points with the youth as a small church, and furthermore, it will become a key element for the church growth. Small churches should expand the aspects of their programs and activities by expanding their boundaries through partnerships and cooperation with community organizations rather than being limited by the constraints of their existing internal staff and resources.

5.4.6 Relationship between the Five Directions

I proposed five directions of 'Disciples, Concentration, Understanding, Relevance, and Partnership' for the ministry of the next generation of small churches. These five directions are independent of each other and are directed towards a particular aspect of ministry. Through this, the ministry specialization of the church can be achieved. In other words, small churches can apply every one of the five items that I have suggested, but it is important to start with the areas that can be implemented step by step or sequentially. This is because the elements of each area are ministry characteristics which must be carried out from the perspective that these will be long-

term, enduring changes.

However, the five elements I have proposed do not exclude interconnection or complementarity, and they may be applied simultaneously in various ways based on correlation. For example, the principles of Disciples, Concentration, Understanding, and Relevance can be sufficiently applied in the ministry context of Partnership. The same is true for other areas, as aspects of Disciples can be emphasized based on the nature of Understanding. Therefore, it will be worthwhile for pastors and ministers working in small churches to take an approach which allows various personalities to be recognized. This approach takes into consideration flexibility rather than overly emphasizing territorial matters when constructing strategies and directions for ministry.

5.5 Conclusion and Future Research

5.5.1 Conclusion

The ministry field of Korean churches has been stratified and the size of the churches has resulted in many qualitative differences in ministry. In addition, the purpose and ministry role of a small church is neglected due to the distorted value that emphasizes only the growth and size of the church. In this regard, Mark Dever and Paul

Alexander offer a meaningful message in their book[13]:

> The recent trend in pastoral ministry has been to come up with increasingly clever and innovative models or metaphors for ministry that still retain some semblance of faithfulness to God's Word. Much of this recent activity has had its genesis in the thinking of the church growth movement. Bigger must be best, so the primary goal has shifted from how to cultivate health to how to get big. Many books in this camp are designed to make the church appeal to the world on the world's terms rather than on God's terms. But this only amounts to so much worldly wisdom (1 Cor. 2:1-5).
>
> Some of the conclusions from
> *The Deliberate Church: Building Your Ministry on the Gospel*

I agree with Mark and Alexander's point of view and conducted this thesis-project while contemplating what the purpose and meaning of church ministry should be. In this process, I explored how to carry out the youth ministry of a small church while setting the core value that church ministry should be done centered on the Word and Gospel of God, rather than anything else.

Through this thesis-project, I suggested ministry principles and directions for small churches in Korea who are facing a ministry dilemma due to church stratification. To this end, I reviewed the literature on the problems caused by church stratification, the biblical value and meaning of the church, and the need for Christian education for

[13]. Mark Dever, and Paul Alexander. *The Deliberate Church: Building Your Ministry on the Gospel* (Wheaton: Crossway Books, 2005)

youth. I also conducted case studies and explored some key youth ministry characteristics of small churches which were summarized in Table 5.2; 'Youth-focused preaching using one-point sermons (1) , Match youth ministry with the direction of the church (3), Efforts to form a personal relationship with the younger generation (6), Organize activities and programs tailored to the generational characteristics of youth (7), Youth summer and winter camp retreats as a starting point and transformation of their faith (8), The importance of pastoral philosophy and direction of ministers (4), Attempt of faith education and activities through non-face-to- Face activities (9), Ministry connection with publicly trusted local community organizations (10), Preaching focused on the Gospel (2), Orientation of the older generation in the church toward serving youth (5), Activities as Christian Alternative School (11)' were derived.

I classified the elements derived from the case study to compose the core ministry values and directions and then categorized them into five items: ‘Disciples, Concentration, Understanding, Relevance, and Partnership’. I was able to derive a meaningful direction for youth ministry through the ministry context of the three churches selected for the case study, and the principle was newly constructed with the concepts of 'Disciples, Concentration, Understanding, Relevance, and Partnership '. These will provide valuable support and a foundation for small churches that are complaining about difficulties in the direction and strategy of youth ministry. It will also

help pastors and ministers serving small churches to know what values and objectives they should focus on in ministry. I was able to confirm through research that it is difficult for small churches to create meaningful ministry values in a competitive structure with mega churches. Rather, it has been confirmed that a small church can produce meaningful ministry results and fruits despite being a small church. This is possible when it pursues a delicate and detailed ministry strategy and carries out its ministry while focusing on the essential values of the church. God will fully pour out power on the efforts and activities of a small church to carry out his faithful ministry and we will be able to carry out the ministry of faith education for the youth and the next generation with confidence through that power.

5.5.2 Future Research

Through this thesis-project, I presented the ministries of a small church for five categories of youth ministry: ‘Disciples, Concentration, Understanding, Relevance, and Partnership’. These are principles for youth ministry and can form a strategic direction for specific ministry. They can be applied in various ways depending on the circumstances of the youth pastor and small church who want to refer to this thesis-project. These principles can be applied creatively to suit the unique personality, culture,

and situation at each church. However, I have not reached the development for five programs in this thesis-project, and I would like to leave this as a follow-up study. For each area of ‘Disciples, Concentration, Understanding, Relevance, and Partnership’, detailed programs and manuals can be configured in a variety of ways. In this regard, I will consider practical programs that can be applied together with pastors in the church field. Furthermore, I will try to develop programs that youth ministers can use. These follow-up studies are expected to be of great benefit and assistance to small churches and ministers in Korea, and I am sure that they will enrich their ministry.

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